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Southern Cross

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SON TO PRIEST—Watching their son ordained a priest by Bishop Leo T. Maher on March 19, are Mr. and Mrs. Jose Marrufo, right, with other relatives and friends of Father Ramon Marrufo. He was the first diocesan priest to be ordained this year in a Mass at St. Rita's, San Diego, his home parish. [See story, page 3.]—SC photo

Reaction to 'Humanae Vitae'

Study blames Pope's letter not Vat. II for cited Catholic lapse

NEW YORK (NC)—A new study, "Catholic Schools in a Declining Church," co-authored by the priest-sociologist Father Andrew M. Greeley, blames the 1968 encyclical, **Humanae Vitae,** for most of the decline in American Catholic practices in the last decade.

The encyclical reaffirmed Church prohibitions of artificial contraception.

IN A TWO-HOUR press conference, Father Greeley commented about the 483-page study by the National Opinion Research Center (NORC): "If I were a bishop, and saw this information, I would consider it serious enough to call a panic meeting."

The NORC study predicted that the trends of the last 10 years would continue unabated to produce a Church that is "hardly recognizable" as the Church in the post-Vatican II era.

Only one-third of American Catholics will attend Mass each week, it said; 29 per cent will find themselves happy at the prospect of a son becoming a priest; and only one per cent will be active in Church affairs.

The study compared two NORC national samples of American Catholics, one taken in 1963 as the Second Vatican Council progressed and the other in 1974. The first was funded by the Carnegie Corp., and the second, which cost $125,000, by the National Institute of Education.

The findings showed that despite dramatic declines in religious practices, support for Catholic schools continued high.

It said that 90 per cent of American Catholics favor continuation of their school system, and 80 per cent would increase their annual contributions to the Church to sustain the schools.

Some of the points follow:

—Only about one-sixth of American Catholics continue to support the Church's traditional teaching against artificial contraception,. By contrast, in 1963, 75 per cent having more than 10 years Catholic education supported the ban.

—The overwhelming majority of American Catholics endorse the changes set in motion by the Second Vatican Council;

—The encyclical, Humanae Vitae, and not the Council is "responsible for the deterioration of American Catholicism in the last decade. Had it not been for the council the deterioration would have been worse.";

—The correlation between Catholic school attendance and tolerant racial attitudes "has increased in the last decade;"

—Catholic schools seem to be "more important to a Church in transition than to a stable Church."

Father Greeley told reporters that leaders of the National Conference of Catholic Bishops (NCCB) and top officials at the Vatican had been

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The Rosary, novenas...

Devotions–a lost cause?

Southern Cross Reporter

With Lent each year comes the Stations of the Cross and greater daily Mass attendance, and an increase in Benediction services. But where are the traditional devotions during the rest of the year? What has happened to the Rosary, the Holy Hour, 40 Hours exposition of the Blessed Sacrament, novenas and other devotions?

Many parishes in the diocese still schedule weekly devotions, but, according to several priests, the numbers attending are few.

AT ST. MARY'S, Escondido, for example, a novena and Mass to Our Lady of Perpetual Help is scheduled every Tuesday evening, though "mostly elderly people attend," according to Father James O'Mahoney, associate pastor.

In Montclair at Our Lady of Lourdes, Our Lady of Perpetual Help devotions "are led weekly by Father John Horvath, a retired priest, and they draw a small group of regulars," said Father Anton Sommer, associate pastor.

After every daily Mass at St. Joseph's Cathedral, San Diego, there is a Rosary, "and approximately 100 people per day participate," according to Msgr. Anthony Giesing, rector.

ALSO attracting a small corps of regulars, he said, are the Sunday afternoon Holy Hour and the Evening of Recollection sponsored by the Blue Army of Fatima on the eves of First Fridays. But, again, "most of the people are elderly," said Msgr. Giesing.

Though the traditional devotions may still be found across the diocese, "their popularity has waned since the Second Vatican Council," according to Father Dennis Krouse, chairman of the diocesan liturgical commission.

"Before the council," he said, "the laity packed the churches for weekly devotions because it was their only chance to fully participate in community celebration. The Mass was viewed largely as the realm of the priest.

"BUT THE COUNCIL called the laity to be participants in the Mass, rather than spectators," he said. "The Mass was moved to the center of Church life by the Fathers of Vatican II because they feared that devotions were overshadowing it."

He said that there are two types of prayer. There is public prayer, the prayer of the whole Church associated with the Eucharist, the sacraments and the Liturgy of the Hours. And there is private prayer, the formula prayers and devotions which may be held in groups, in preparation for public worship.

"The council said that devotions should reflect the liturgy and before Vatican II, the devotional life of the people did not do that," Father Krouse said.

BY WAY OF example he cited the

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Bishops clarify pro-life stand

WASHINGTON (NC)—The President of the National Conference of Catholic Bishops (NCCB) told a House subcommittee that "it is not religious doctrine we wish to see enacted into law, it is respect for human dignity and human rights—specifically...the right to life itself."

Archbishop Joseph L. Bernardin of Cincinnati, NCCB head, was testifying along with Cardinal Terence Cooke of New York during hearings on constitutional amendments to restrict abortion.

CARDINAL COOKE, Chairman of the NCCB Committee for Pro-Life Activities, said that the bishops do not support "any specific formulation for a constitutional amendment."

"Our position," he said, "has been and remains that whatever the formulation of an amendment to protect unborn human life, it should embody certain principles."

Those principles, he said, would:

—establish that the unborn child is a person under the Constitution;

—express a constitutional commitment to the universal and maximum protection of human life;

—give the states power to enact enabling and related legislation.

On the inside

Running Sister finds similarities between jogging and prayer life

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'Show business' helps students to play, pray together at Saints gym

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Around the diocese

Bishop Leo T. Maher:

Saturday, March 27, 3:30 p.m., Benedictine Convent of Perpetual Adoration, San Diego, Sisters' Senate day of recollection.

Sunday, March 28, 3 p.m., Golden Hall, Community Concourse, San Diego, Youth in Unity closing liturgy.

Monday, March 29, 5:30 p.m., St. Anne, San Diego, Mass, Confirmation.

Tuesday, March 30, 5:30 p.m., St. Rose of Lima, Chula Vista, Mass, Confirmation.

Wednesday, March 31, 4:30 p.m., Reno, Nevada, installation of Bishop Norman McFarland.

Friday, April 2, 11 a.m., St. Madeleine Sophie's Training Center, grand opening of adult program and arts center for developmentally disabled.

Bishop Gilbert E. Chavez:

Friday, March 26, 5:30 p.m., St. Mary, Escondido, Mass, Confirmation.

Sunday, March 28, 5:30 p.m., St. Joseph the Worker, Loma Linda, Mass, Confirmation.

Tuesday, March 30, 5:30 p.m., St. Charles, Bloomington, Mass, Confirmation.

Father Richard Duncanson
Secretary

* * * *

Mercy Hospital and Medical Center Auxiliary, "Hi, Paesano," seventh annual benefit Italian Hight, Kona Kai Club, Saturday, March 27. Social hour, 6:30; dinner, 8. Details: 295-2349.

St. Theresa's, Palm Springs, day of renewal, Saturday, March 27, registration, 9 a.m. Charismatic Mass and potluck luncheon. Guest speaker, Father Patrick Crowley. Details: 347-1196, 327-9143.

Right to Life Council, San Diego County, benefit spaghetti dinner, Saturday, March 27, Guardian Angels social hall, Santee. No tickets at door. Details, reservations: 448-3949, 582-1528.

"Youth in Unity: a Eucharistic Celebration," one-day event for junior high and high school students, sponsored by diocesan Department of Youth Activities; Sunday, March 28, Community Concourse, San Diego. Details: 235-6347.

St. Vincent de Paul senior center, San Diego, meets every Wednesday, 9 a.m.-3 p.m., free admission. Details: 283-3771.

Sisters of Mercy, Burlingame, weekends of prayer, March 26-28 and April 9-11, at Chatsworth, near Los Angeles; 6 p.m. Friday to 1 p.m. Sunday. Details, reservations: 294-8111.

San Miguel Council, Knights of Columbus, essay contest winners for "What the Bicentennial Means to Me": 6th grade, St. Martin's, La Mesa, Jeanette Beres; 7th grade, Blessed Sacrament, San Diego, Marie Steckbauer; 8th grade, Blessed Sacrament, Joe Haberstroh.

St. Madeleine Sophie's Training Center, El Cajon, third annual benefit bike tour, Sunday, April 4, 9 a.m.-3 p.m. Five routes, prizes donated by Knights of Columbus. Details: 442-5129.

St. Didacus, San Diego, Italian macaroni dinner, Sunday, March 28, 1-6 p.m., school hall. Adults, $2.50, children $1. Details: 281-5048.

Our Lady of Solitude, Palm Springs, Bible study group on Exodus, Wednesdays, 8 p.m., auditorium. Details: 325-3816.

Lenten Daily Mass, Poway-Bernardo Mortuary Chapel, Monday-Friday, 8:30 a.m.

Old Mission weekend retreats, San Luis Rey, March 26-28, men; April 9-11, women. Details, reservations: 757-3651.

Father Lawrence Gatt will lead Holy Land tour and Greek Islands cruise departing from Los Angeles May 17 for 17 days. Cost $1,699. Details: 745-8560.

St. Theresa's, Palm Springs, potluck brunch, Sunday, March 28, after 10 a.m. family Mass celebration. Details: 323-5727.

USD law and economics series, Armen Alchian, UCLA economics professor, "Economic Laws and Political Legislation," Thursday, April 1, 8 p.m., Salomon Lecture Hall, USD. Free.

Jean-Michel Cousteau, ocean explorer and architect, will speak at Camino Theater, USD, Thursday, April 1, 8 p.m. Details: 291-6480, ext. 354.

Knights of Columbus, San Bernardino, by proclamation of Mayor Bob Holcomb, will be honored by the city March 29, which will be Knights of Columbus Day.

Cathedral Senior Center, located at St. Joseph's Cathedral, and sponsored by Catholic Community Services, will celebrate its opening Thursday, April 8. Hours will be 10 a.m. to 2 p.m. each Thursday. Details: 235-6419.

Cedar Community Center for seniors, San Diego, spring concert with the Serenaders, Thursday, April 1, 1:30 p.m., free. Details: 235-6538.

St. Augustine High School, San Diego, "Fantasia Mexicana" dinner dance sponsored by booster club, Saturday, March 27, Holy Spirit parish hall. Dinner, 6 p.m., dancing with Sueno, 8 p.m. Reservations: 282-9166.

Italian Catholic Federation, California-based religious-fraternal organization, will award 50 scholarships to Italian-Americans entering college this fall. Details: ICF, 1801 Van Ness Ave., Suite 330, San Francisco, 94109.

Court St. Clare, CDA, San Diego, day of recollection, Wednesday, March 31, 9:30 a.m.-12:30 p.m., St. Augustine Chapel, conducted by Father J.J. Kelly, OSA. Details: 582-3788.

St. Therese Mothers Guild, San Diego, "Shaping of America" fashion show, Friday, April 2, 7 p.m., social center. Wine. cheese, refreshments. Reservations: 286-1248, 583-6804.

Blessed Sacrament, San Diego, Passover celebration, Tuesday, April 13, and Wednesday, April 14. Help needed. Details: 286-9118, 582-2476.

Girls' Parochial League volley tennis, St. Michael's and St. Columba's were first-place middle division winners in recent competition. Blessed Sacrament and St. Patrick tied for first in the first division.

St. Martin's Womans Club, La Mesa, monthly meeting, Thursday, April 1, 11:30 a.m., parish hall. Luncheon, cards to follow. Details: 469-2068.

Pollster George Gallup Jr. will be USD's guest speaker Tuesday, April 13, 8 p.m. Camino Theater. Details: 291-6480, ext. 321.

St. Patrick's, San Diego, Marriage Encounter information night, Tuesday, March 30, 8 p.m., church hall. Public welcome. Details: 295-5060.

St. Agnes, San Diego, parish renewal mission, begins with Masses, Saturday, April 3, through Friday, April 9. Conducted by Father Donald Howard, CSP. Services at 7:30 each evening. Details: 223-3102.

Gregorian Singers, ecumenical men's choir using modern musical notation, is being formed under leadership of R. Harold Clark, choirmaster and organist, All Saints Episcopal church. Details: 298-7729.

Diploma program in religious education begins next month throughout diocese. Spring and summer courses in scripture, theology and education; two extension credits each, through USD's extended university. Details, applications: 882-1776.

Stalpar Club, San Diego, for single or widowed Catholics over 35, quarterly Communion and breakfast, Sunday, March 28, 8 a.m., St. Mary of the Wayside. Details: 286-8870.

Stalpar Club, San Diego, for single and widowed Catholics over 35, family hike, Saturday, March 27, 1 p.m., meet at Pepper Grove, Balboa Park; may bring picnic.

Cedar Community Center, San Diego, full-length film classics shown for senior citizens at 1:15 p.m. on Wednesdays, free. Details: 235-6538.

Cedar Community Center, San Diego, drama club and choral group need senior men to balance roster. Senior women welcome also. Details: 235-6538.

Court Our Lady of Peace, CDA, San Bernardino, is sponsoring a handicapables committee. Volunteers needed. Details: 883-4430.

Father Lawrence Greiner, Palm Springs, will lead European tour departing from Los Angeles May 27, includes visits to European shrines. Cost: $1,499. Details: 263-6841.

Pilgrimage, Basilica of Our Lady of Guadalupe Shrine, Mexico City, departs May 20. Cost: $235. Details: 420-2736 or 427-8630.

St. Charles Academy, San Diego, recent reception honored Sister Carmela Dorgay for 50 years in religious life. Also honored for 25 years of religious life, Sister Lawrence Churko and Sister Helen Bay.

Southern Cross cpa

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IMPORTANT ANNOUNCEMENTS

Parishes are invited to publicize, free of charge, church and related events in these columns. Items will appear on a first-received basis. Please phone 298-7713.

Knights of Columbus, Assumption Council and Ladies of Columbus, Lady of Fatima Council
SPRING DINNER DANCE April 3
Marian Club, 444 Third Ave., Chula Vista
No Host Cocktail-6:30 Dinner/Entertainment-7:30
Dance-9 p.m.
Donation-$7 per person Reservation deadline March 31
For further information call 422-0959 or 422-8812

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OFFICES IN OTHER CALIFORNIA CITIES



ITALIAN CONVENTION PLANS—The Italian Catholic Federation will hold its national annual convention in San Diego Aug. 2-6. Visiting with Bishop Leo T. Maher last week to discuss plans for it were Guy Masciotra, regional director of Burbank, left, and Peter della Rocco, president of San Diego district council, ICF. The bishop is showing them the Vatican newspaper, L'Osservatore Romano, in which a full report of the diocesan Synod here was reported incorporating his homily at the closing Synod Mass.—SC

Youth to aim for eucharistic service at unity Mass, rally

Southern Cross Reporter

Nearly 1,200 young people from across the diocese are expected to gather this Sunday, March 28, to spend the day focusing on the Eucharist and the Christian call to service.

Entitled "Youth in Unity, a Eucharistic Celebration", the program will be sponsored by the Diocesan Department of Youth Activities at the San Diego Community Concourse beginning with registration at 8:30 a.m.

PART OF the diocesan observance of the 41st International Eucharistic Congress to be held in Philadelphia in August, the program will call young people "to live the Eucharist in their daily lives through service to others in God's name," according to Father Robert Pinta, youth department director.

Throughout the day the students will split into large groups to discuss what Christian service means and how they can practice it in their lives, he said.

BISHOP Leo T. Maher will be the principal concelebrant of the closing "Youth in Unity" Mass at 3 p.m. in Golden Hall at the concourse.

Catholic students in grades 7-12 from all areas of the diocese are invited to participate. The registration fee at the door is $3 per student. Further details may be obtained from the youth department, phone 235-6347.

Parents watch as Bishop Maher ordains Father Ramon Marrufo

Southern Cross Reporter

The invitation to the ordination of Ramon R. Marrufo said that "Jose and Arcelia Marrufo joyfully invite you to the ordination." And in the front pew, while Bishop Leo T. Maher "laid hands" on their son in ordination, Mr. and Mrs. Marrufo watched Ramon become a priest.

Occasionally wiping a tear, the new priest's mother shared the occasion at St. Rita's, San Diego, with other children, and hundreds of relatives and friends of the first of the new diocesan priests to be ordained this year.

With seminarians augmenting the choir and assisting on the altar, about 40 priests and a large congregation, St. Joseph's day Mar. 19, became a very special celebration in the well established parish.

Among the many who came to share in the ordination of Father Marrufo were Boy Scouts working their way towards an Ad Altare Dei award, which calls for witnessing an ordination.

The new priest blessed the bishop, family and friends, as his first act following the Mass. A graduate of the diocesan St. Francis seminary and the University of San Diego, he completed theology studies at St. Meinrad, Ind.

Joint pastors will be 'team ministers' at St. Michael's

The parish of St. Michael's, San Diego, which will lose Msgr. John Dickie as pastor when he goes to the California Catholic Conference in July, is to be made a "team ministry" parish.

This was announced by Bishop Leo T. Maher through the diocesan personnel office. It will become a two priest co-pastorate and any priest wishing to participate is advised to attend team ministry workshops being held in Los Angeles this week.

Vacancies are also announced for pastors at the Immaculata, USD campus, and San Gorgonio, Beaumont.

Are the traditional devotions a lost cause in modern Church?

From page 1

tradition of dedicating the month of May to Marian devotions. "The practice began in the Middle Ages to combat pagan Spring fertility rites in Gaul," Father Krouse explained.

"Ideally, devotions in May, if they flowed from the liturgy, would emphasize the Holy Spirit because Spring is the liturgical season of Easter and Pentecost.

"Marian devotions would be more appropriate in the Advent and Christmas season when Mary plays a prominent role liturgically in the Incarnation as the Mother of God," he said.

HE FEELS THE popularity of devotions has declined for several reasons. "When the



council renewed the liturgical life of the Church, changes frequently occurred without proper teaching and people backed away from devotions because of a decline in religious spirit and a sense of loss," Father Krouse said.

Support for devotions declined also because the laity now experiences community celebration through fuller participation in the Mass, he said.

"There are also new movements in the Church which have devotional character such as Charismatic Renewal, Cursillo and Marriage Encounter. In many ways these movements are rooted in liturgy and scripture," Father Krouse said.

BUT DOES THIS mean that the old time devotions are doomed to extinction? Not necessarily, according to Father Krouse.

For instance, some priests and lay people still pass the miles of a long trip by praying decades of the rosary. In a recent interview, Holy Cross Father Theodore Hesburgh, University of Notre Dame president, noted that he still prays the rosary daily just as he celebrates daily Mass. But he noted that devotional prayer life without commitment of Christian service is as meaningless as a life of service without prayer.

Father Krouse agreed, saying that devotional prayer life in the Church is not dead, but it has taken new forms. In the near future, he said, the liturgical commission hopes to foster the Liturgy of the Hours, lauds and vespers, in the daily prayer life of the laity.

"IT IS NOT merely the prayer of priests," he said, "but it should be the prayer of all baptized Christians. It is the public prayer of the Church, and since we are the Church, we all should participate."

But he said that participation in public prayer does little good if Catholics have no private prayer life. It is here that the old style devotions still have a valuable role in Catholic life, "as long as the private devotions fit the concept described by Vatican II, stemming from the liturgy or public Church prayer" Father Krouse said.

Spanish course starts June 21

A Spanish language and cultural workshop over five summer weeks is again being offered by the Padre Hidalgo Center, San Diego.

According to an announcement by Auxiliary Bishop Gilbert Chavez the workshop will take place each weekday morning from 9 a.m. to noon at Our Lady of Guadalupe School, 1770 Kearney Ave., between June 21 and July 23.

"The last five summers this workshop, offered through the joint effort of Padre Hidalgo Center, the Educational Cultural Complex and several parishes, has proven highly successful to the 150 priests, religious and laity who have participated," states the bishop in a letter of invitation.

"I urge everyone working with the Spanish-speaking to respond to their personal needs by participating in such a program," he adds.

The course is offered without charge, except for minimal costs of textbooks. Inquiries should be addressed to the Padre Hidalgo Center, telephone 235-6291.

Recall action 'for decency'

Plans to cancel sex law

Southern Cross Reporter

A move to organize an initiative to "restore public decency laws" in California was launched in San Diego this week.

What is called the public decency initiative would endeavor to recall AB 489, which came into effect on Jan. 1 of this year which, in effect legalized any sexual acts between consenting adults in private.

The bill was signed into law by Gov. Jerry Brown after a close fight in the legislature.

Spokesmen for the Christian Morality Committee and Family Lobby told a press conference that they are determined to restore "the Judeo-Christian morality so essential" to the moral values of this state.

Of great concern is the fact that homosexuals may now be schoolteachers, whereas "under the previous law they could have their credentials revoked," according to attorney David Depew, one of the four attorneys who organized Family Lobby.

It was reported that the Knights of Columbus will be helping to obtain signatures for the petition, and Julius McDaniel, a member of St. Patrick's parish, told SC that he is endeavoring to arrange for petitions to be available in parishes.



BRAZIL TO SAN DIEGO—Luis Octavio Cartolano, left, a Brazilian exchange student at University High School, San Diego, talks with his counselor, Alex Araiza. Cartolano and fellow Brazilian Homero Freitas at Marian High School, Imperial Beach, were placed by the first efforts of Pacific Intercultural Exchange, a San Diego-based program begun in September. PIE placed the two at UniHi and Marian because they "are Catholic and are used to private schools," said Linda Dunn, PIE director. PIE will also place U.S. students in foreign countries. Details: 225-0262.—SC photo

The Pope speaks

Mass media misuse

No one can ever overcome the harm done by an unparalleled spread of unrestrained license in mass media. The boldness of those who misuse mass media can never be deplored enough. Neither can the damage done to today's and tomorrow's society ever be adequately repaired.

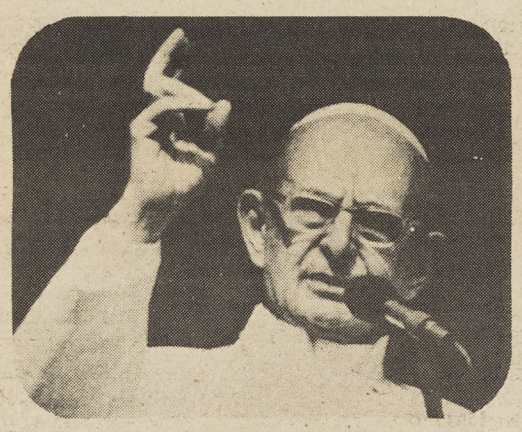
Christian communicators have the duty and urgency to intensify efforts for a good pastoral use of press, radio, film, television and other types of entertainment. We must multiply initiatives and collaboration on all levels, especially in the audio-visual field which has been underutilized, regarding education in liturgy, catechesis and religious instruction.—To Pontifical Commission for Social Communication

Call to good works

Good works can serve as a counterbalance to current world crises. Present day living is a series of grave misfortunes—moral, economic, social and international crisis—that can evoke bitterness, indignation and a lack of faith in the future.

But, let us listen carefully to the asceticism and spiritual lesson of the Church, which takes away from this season of the Christian calendar [Lent] the pessimism which could be attributed to it, because the Church, in just this period of review and penitence, proclaims to her faithful children an intensively positive program.

The Church preaches the multiplication of good works. All the so-called works of charity are translated into action, from bread for the hungry to comfort for the lost. The more hapless or inauspicious the surroundings, the more the spirit of charity must show itself ready and fruitful in the follower of Christ.—To a general audience



Liturgical abuses

The time has come for the people of God to prove their intelligence and obedience. Obstinate and irreverent longing after types of worship which were suited to times past, and so-called creativity, which today is no less irreverent, must be condemned.

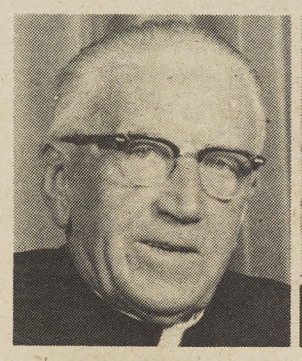
A time to keep — by Michael Newman

A century of service

'Twas in Saint Mary's Cathedral, Kilkenny, Ireland, that they were ordained on May 30, 1926. And 50 years later Msgr. John F. Purcell, pastor of Sacred Heart, Coronado, and Msgr. Joseph V. Clarkin, retired, will celebrate their combined century of ordained service on May 30, 1976.

The two monsignors share their golden jubilee year with five priests celebrating their silver anniversaries this year— Fathers John Campion, John Daly, Lawrence Geoghan, Amandus Hillman and William Kraft.

Msgr. Clarkin was pastor of Mary, Star of the Sea, La Jolla, when he retired in 1969 after 30 years there. Msgr. Purcell has been pastor at Coronado for 35 years and officially retires on Aug. 1. Both were ordained for the Los Angeles archdiocese back



Msgr. Purcell



Msgr. Clarkin

in 1926, before San Diego diocese was formed. And both served in several Los Angeles parishes before coming to what is now our four-county jurisdiction. Msgr. Clarkin started as pastor at Sacred Heart, Brawley, in 1935 and Msgr. Purcell at St. Francis, Elsinore, in 1934.

They share the same ordination ceremony and almost the same birthdates. Msgr. Purcell was born on June 2, 1902, in Limerick, while Msgr. Clarkin was born on June 1, 1901, in Knockaraheen, Co. Cavan. You can still detect the Irish accent in both.

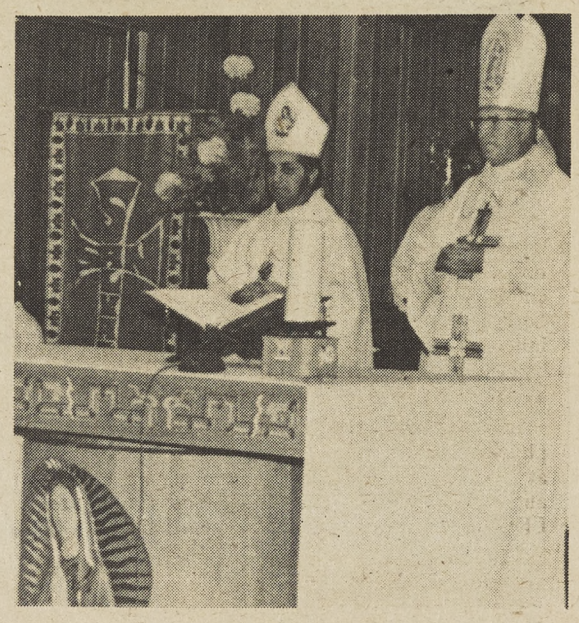
It's a Popish plot

The story is going the rounds—sparked perhaps by a touch of Irish coffee—that if Gov. Jerry Brown wins the race for the U.S. Presidency he will make Gov. Nelson Rockefeller vice president. Then, goes the story, if Jesuit-trained Brown gets a call during his term of office from a consistory in Rome, Rockie will become President. Now you know.

On a more serious note: I see President Ford is "distressed" by stories of bribes and kickbacks by industry in order to obtain contracts. But what do you call it when presidential vote winning during the primaries includes promises of millions of dollars worth of military and other spending in selected areas where votes are being solicited?

Our Lady's day

The happy ceremonies at San Salvador parish, Colton, when the new church building was dedicated by Bishop Maher, were in many ways a commemoration of Our Lady of Guadalupe, patroness of the Americas. On the front of the altar in the unusual church and general purpose building, the colored carving of the familiar



Mexican scene is depicted. And both Bishop Maher and Bishop Chavez wore miters which featured Our Lady of Guadalupe.

Hornets and cuckoos' nests

After all the hullabaloo about the movie **One Flew Over the Cuckoo's Nest,** I thought I should see it. It is graphic portrayal of the calculated use of power and control in a mental institution. It is a chilling commentary on the blind abuse of human rights one authority figure can inflict on others in enclosed situations where the normal restraints of law do not penetrate—prisons, concentration camps and certain "health" institutions.

As for the question whether it was a film suitable for religion teachers, I can only say: Why not? True, it was crude in parts, coarse throughout, brutal and worrying. But nobody ever pretended that life in such an institution is all peace and beauty, and we cannot blind ourselves to it. However, I deplore the tendency to draw extreme conclusions from the movie, such as equating McMurphy, the main character, with Christ. Let us keep our sights on the issue—more intimate responsibility for the rights and dignity of such afflicted people and personal concern that these rights should be respected.

Tribute to service

The car alternator gave out in San Bernardino. I explained to the service station attendant that I had ceremonies to attend and needed transport. "Take my car," he said, even before he knew my identity. So while he fixed my car's alternator, I drove his car for several hours. The trusting service station man is Atif Fakhoury, a Christian Arab, born in Jerusalem and baptized in the Jordan, now studying engineering in San Bernardino. You'll find him at the 76 station at 1266, South E St. Such service is worth acclaim.

Takes all kinds

There are three kinds of people: the people who make things happen; the people who watch things happen, and the people who don't know things happen.—Dolores Curran.

We were talking by Enid Lanyon

The way of water halts and whistle stops

We were talking...about those events which like whistle stops and stations along the tracks of our lives, bring us sharply to a halt from time to time.

Sometimes it is the "pause that refreshes"—when we may refill with the living water of the spirit and revitalize our energies. A loving human encounter, a profound spiritual experience, a prayerful retreat, the birth of a child, the marriage of lovers.

SOMETIMES IT is a brief halt to take on the additional burden of new travelers, when we open ourselves to the needs of others and welcome them into our home, or group, or community. New friends, new students, new responsibilities, new options.

Sometimes it is the longer check, as a fellow-traveler reaches his destination, bids us farewell and leaves us to complete our journey without him. And although at each halt we may think fleetingly of our direction and purpose in making the trip, it is in those too short moments as we relinquish a companion and start adjusting to his absence, that we are most drawn to question where we are going and why.

Recently, in as many weeks, four friends have come to the end of their journey and left us bereaved. Young, old, with dependent or adult children, all had one thing in common—immense untapped potential for service. And when we ask ourselves why their deaths came with so many dreams, so many ambitions, still unfulfilled, we ask too, "What of ourselves? If their work is done, what lies yet undone for us?"

IF WE ARE prepared to accept the inescapable fact of death, it will always direct us back to life—and a better, fuller life with greater strength of purpose and clearer direction. So if we are wise we do not fret through the brief halts, nor try to avoid their inference, but take time to rest and think and reaffirm or reinforce commitments.

It is a time too, for checking progress. How far have we come in the time that has passed? Are we on the right line? Will we make the connections we must make? Is this truly where we are meant to be?

After one death, 10 years ago, I stood stripped of illusion and empty before God, praying, "Show me your will, that I may do it." Today, after another death, the question arises, "How far have I come since that time?" This must, I suppose, be a common experience—and it is a sobering thought.

FOR THIS IS one line alone which the express seldom runs. For how many of us does it seem that we have never left the shunting yards? Some gains here, reversals there. Up, down, forward and back. How hard it is to perceive progress—and yet progress there must be.

Anyone truly wanting to do the will of God must progress, perceptibly or not, towards the goal of his life. The very desire is in itself a forward movement and our concern that it should continue as a **forward** impetus is still another. Whether we are aware of it or not, God must bless our longing to serve him and work his will through us.

PERHAPS ONE of the greatest demands of faith is that we trust that he will use us and form us to his will, even while we still fumble and grope our way through failure after failure. For his will for our departed companions was not what we anticipated, far indeed, from what we expected. Perhaps then, his will for us includes the very failures that depress us so?

And it is not selfish or unfitting to reflect in this way at such times. On the contrary, we give added meaning and significance to our friends, that their dying should bring us more profoundly to reflect upon our life. For we do not exist in isolation, but in contrapuntal motion with all who travel this way, drawing from and giving to each other, even through and beyond death.

Opinion Forum

Jesus offers meditation free

I had to laugh when I read the cover article (SC, March 11) on TM. People are paying $125 to learn how to meditate and find serenity in their lives. Jesus has offered the same course "free for the asking" for almost 2,000 years.

Two years ago my family (including six children) became involved in the charismatic renewal. One of the first signs of change that my wife and I noticed in ourselves and our children after we committed our lives to our Lord Jesus was a tremendous feeling of inner peace and joy—a feeling that continues to deepen as God teaches us how to pray and bare our souls to him.

Last month when I took my bi-yearly physical examination the doctor looked back at the electrocardiagrams that spanned almost 10 years and said: "Your most recent EKG shows a beautiful, slow heartbeat."

Yes, I meditate; and I have a "Mantra" too—Jesus! And it didn't cost me a thing. Jesus paid the fee for me 2,000 years ago.

Bill Relph
Running Springs

Reader lost on TM article

I know if I were a good Hindu, I would not let your article "TM not for Catholics" cause a ripple in my calm. But it makes my Catholic blood boil to read such a narrow approach to goodness.

The Maharishi is spreading good by helping people of all religions overcome high blood pressure, hypertension and other diseases of civilization. Besides, you are condemning a practice as old as the catacombs. Your researchers may never have heard of the "Jesus Prayer".

There are two books I wish your staff would read. **Christian Zen** was written by a Jesuit priest assigned to Japan, who studied meditation with a Zen master. The practice so beautified his life as a Catholic that he followed it with a second book called **Silent Music** in which he took a scientific approach to the physical, mental and spiritual benefits of meditation.

In addition, **St. Anthony's Messenger** this month has an article on TM. The point is that neither author, both of whom are Catholic priests, condemn TM. Both say all can benefit from TM. Certainly Catholics have the good sense to take what part of it suits their needs. By condemning it, you leave them no options!

Please cancel my name from your mailing list. Your editorial policy is anti-ecumenical and stifles growth.

Alicia Rowe
Riverside

More to meditate on

The **Southern Cross** of March 11, 1976, was eagerly read the day of its arrival, as is each issue.

Of particular interest this week was your feature article, "Transcendental Meditation not for Catholics". My feeling is that you have left your readers in a state of limbo.

However, not me—having just finished my first reading of a marvelous article on the subject in the March, 1976 issue of **St. Anthony Messenger,** "Meditation: What? Why? How?" by Joseph A. Grassi, chairman of the department of Religious Studies, University of Santa Clara.

It is my feeling that Catholics have always been told to meditate, but not how. The practice seemed to be something reserved for monks or cloistered nuns. In your article you stated that you met several Catholics who claimed TM had helped them. Then you quote Father Mangini: "We suggest to Catholics that they first explore the richness of their own mystical traditions..."

Please do your readers a real favor and recommend the article by Joseph A. Grassi. Catholics, too, can enjoy truly Catholic transcendental meditation to enrich their lives and spiritual well-being.

Rachael B. Quilter [Mrs. Wm.]
Yucca Valley

[The "St. Anthony Messenger" article is recommended. March issue, 1615 Republic St., Cincinnati, OH 45210. It had not arrived here when our article was written and therefore was not mentioned.—Ed]

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Why is TM peace not free?

For $125 I would be very willing to teach the decades of the Rosary or the Jesus prayer to anyone in need of preparation for meditation.

What makes the TM cult suspicious is that it has become big business, whereas anything really worthwhile to help humanity should come free. If TM is supposed to help to bring peace to the world, as the Maharishi says it does, why does he make a charge for it? Peace should be beyond price.

H. Chancellor
San Diego

Truth compels response

A strong desire for the truth compels me to respond to your March 11 article on Transcendental Meditation. As one who is in his 15th year of Catholic education and as a past teacher of eighth grade CCD, I found the article extremely distressing.

I have great faith in Christ and in the authority he vested in his Catholic Church. I also know through the practice of Transcendental Meditation for over a year that it poses no direct threat to this faith.

Father Mangini's statement that "Properly understood and accepted, a person who embraces TM is changing religions", is not only erroneous but is reflective of a closed-mindedness that can easily create dissension and stifle growth.

Without changing any of my theological presuppositions, I have found the simple psychological technique offered through TM to be so successful in relieving tension and reducing stress that I have recommended it to all my friends including clergy.

In the 15 months I have practiced TM it has not in any way impeded my growth in Christ. On the contrary, it has served to enhance my spiritual development and I feel it has been brought into my life by God.

TM is by no means a substitute for prayer, but in its unique effectiveness in ridding the mind of the distracting complexities of everyday existence, it has greatly complemented my prayer life.

The idea that we Catholics have a monopoly on enlightenment is both naive and destructive. Father Mangini's statement that "people who try TM are dissatisfied with the present state of their spiritual lives and are hunting for techniques that will insure mystical experiences and interior peace", is characteristic of just such an ignorant and, I hazard to say, arrogant attitude.

Charles LiMandri
Director, Speakers Bureau
University of San Diego

CDA regent and robes

The robe I wore at the Bicentennial Mass, Feb. 6, was a symbol of my office and my commitment to our beloved Church through my service in that office. Because our human vocabulary is limited, the Church and mankind have always used symbols to help convey the meaning of higher thoughts. Jesus continually conveyed the meaning of reality to his followers through symbols.

It is my hope that the robe I wear will make present to others the deeper spiritual meaning of my commitment and the life I am trying to lead as I live out our motto of unity and charity.

The Bicentennial Mass with such a diversified group of people was a beautiful example of the uniqueness of the members of the body of Christ. I feel sadness when division is caused and separated lines are drawn because one person thinks he has the right to impose his attitude on others and judge them without knowing their heart.

Let us pray that as a Church we can come together being aware of the goodness that exists in all of us, regardless of the way we choose to express it and be supportive to one another in our mission as a Church.

[Mrs.] Grace M. Rinaldi

[This refers to a letter in SC, Feb. 26. Mrs. Rinaldi is State Regent, Catholic Daughters of America, California.—Ed]

Is 'Insights' in book?

Your series "Insights in Faith" is so interesting and informative I wonder if there is a book of them published that can be purchased with the articles? My stack of papers is getting too much to keep; and I would also like to make gifts of such a book to nephews and nieces who are leaving the Catholic faith because they can't see the answers so clearly.

Please advise if such a book is available.

C. Voiku
Fontana

[NC News, which originates the series, advises that plans are in progress for a book on the series, but no definite details yet.—Ed]

Penance—the new look

Others suffer from our sins

By Father Charles E. Miller, CM

Father Miller is a member of the Los Angeles archdiocesan liturgical commission and vice rector of St. John's Seminary.

One evening at the family dinner table a teenager asked his father for the family car. "I'm sorry, son," his father replied, "but your mother and I have already planned to use the car this evening."

The young man blew up. "I never get anything I want," he shouted. "I'm just a second-class citizen around this place." And he was up from the table and out the front door, slamming it behind him.

THE NEXT morning he approached his father. In a low quiet voice he said, "Dad, I'm sorry. I guess I was just in a bad mood last night because a lot of things were getting to me, but I was wrong."

"I understand," his father said, "but you must do more than apologize to me. You know that you disturbed your mother very deeply and you upset your little brothers and sisters. They didn't know what to think. You have to apologize to them as well as to me."

In this instance it is easy to see how the action of the son offended all the members of the family, in addition to being an offense in the eyes of God. Every sin, however, has two dimensions, no matter how private it may be. Every sin offends God and reaches out in its effects to all the members of the Church, the Mystical Body of Christ.

SIN IS FIRST an offense against God which disrupts our filial relationship with him as our Father. This truth can never be emphasized enough. But God himself wants us to see the other effects of sin. Through the Apostle Paul in his first letter to the Corinthians, God teaches us that "if one member suffers, all the members suffer with it" (12:26).

The analogy is experienced by us all. If you have a case of the flu, you hurt all over. Your whole body is affected by the "bug". Following the analogy of scripture and echoing the teaching of Pope Pius XII, our present Pope wrote:

"By the hidden and loving mystery of God's design, men are joined together in the bonds of supernatural solidarity, so much so that the sin of one harms the others just as the holiness of one benefits the others."

HOW SIN reaches out to other people is beyond our understanding. Others do not share the guilt of a sinner unless they have somehow cooperated with him. But they do suffer some harm, just as they benefit from the holiness of others. It is important that we realize what is called the social or ecclesial dimension of sin.

When we come before God to ask forgiveness, he says in effect to us: "I understand, but you must do more than ask my forgiveness. You have offended all your spiritual brothers and sisters as well."

What can we do? It is impossible to apologize to people throughout the world. Jesus himself gives us the solution: the Sacrament of Penance.

ONE REASON for having to confess our sins to a priest is the social dimension of sin. The priest represents not only Jesus Christ but the whole Church. In confessing our sins to a priest we are reconciled with God and with all the members of the Church.

The new Rite of Penance emphasizes the social aspect of sin and reconciliation granted through the ministry of the Church.

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'A short course of life'

Jogging similar to prayer, says Sister of Mercy

By Dan Pitre

Sister M. Ann Rooney, a 34-year-old Sister of Mercy, began "a short course of what life is all about" a year ago and she's been "running" with it ever since.

A therapist at the Mental Health Outpatient Clinic at Mercy Hospital, Sister Rooney heard that a jogging club had been organized for hospital staff.

IT TOOK HER about a year but she finally joined the club, whose members jog three times a week at Balboa Park. However, Sister Rooney became so fond of jogging that she trades her white habit for sweat togs and running shoes for at least an hour each day.

"After about a month of running, I noticed a great similarity between jogging and the spiritual life, mainly prayer," said Sister Rooney, who began the life of a religious 17 years ago.

After a year of jogging Sister Rooney has established some definite ideas on the relationship between prayer and jogging, which she calls "a short course of what life is all about.

"WE HAVE TO be consistent" in jogging and in prayer, she said. "Prayer life is not easy. You have to discipline yourself. It's the same in jogging if you're going to endure.

"You have to set a certain amount of time," Sister Rooney said, "preferably the same time on a regular schedule. When you do, you loosen up. You're more aware of the 'here and now', instead of focusing on the past or future. You're able to be more aware of yourself and what's around you," she said.

"It is easy to get attuned to nature while jogging, which of course leads to creation and him as Creator. Prayer allows you to be open to the Creator, while jogging can help you be more open to his creation," said the jogging Sister.

"IN JOGGING you're free to let happen what happens. It's the same in prayer," she said.

The encouragement of others is also helpful for endurance in jogging as well as in prayer, Sister Rooney said, especially "when you have a bad day. They lift you up. We need to share our prayer life and our experiences with others," she said.

In January, Sister Rooney ran in her first marathon race—26 miles—with 700 others. She not only completed the course but was only 11 minutes off the T-shirt-winning mark of four hours, which was her personal goal.

"AT FIRST I was disappointed, but then I started realizing what an accomplishment it was even to finish the race, especially when so many who had been training for months didn't.

"We set our standards according to others instead of being and loving ourselves," Sister Rooney said. "We are the first and the best if we look at it in our own limitations. If God loves us the way we are, then why don't we love and accept ourselves?"

Endurance is as essential to jogging as it is to having an effective prayer life, she said. "When things start to get tough, such as when you're near the end of your jogging time, you must endure," Sister Rooney said, adding, "It's the same in prayer.

"PRAYER IS HARD—but it is also easy because God is always there waiting for us," she said. "But too often we stop instead of enduring. But when you endure you always learn something," the Sister said.

"In anything worth obtaining, you have to persevere before you experience the joy of achievement. Therefore," Sister Rooney said, "jogging can help you face the challenge of a consistent prayer life."



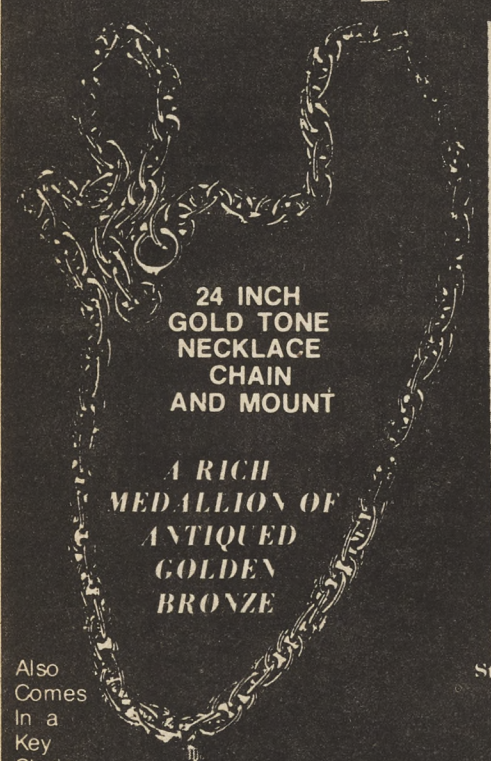
CHANGING HABITS—Sister M. Ann Rooney of the Mercy Hospital Mental Health Outpatient Clinic, San Diego, counsels a patient in her work as a therapist, top left. Each afternoon she changes her habit to jog with the Mercy Joggers in Balboa Park. Bottom left, Sister Rooney does leg stretching exercises prior to jogging with fellow club members, top right, Craig Silberman and Suzanne Cherrier. Sister Rooney calls jogging "a short course of what life is all about" and sees definite similarities between jogging and prayer.—SC photos by Dan Pitre

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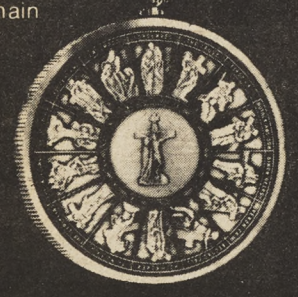
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PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: New Testament
Infancy of Jesus

The Infant Jesus

The Infancy narratives sum up what people believed of the Lord

By Father John J. Castelot, SS

As we saw in an earlier column, the Gospels are not "lives" of Christ, biographies in the modern sense of the term. They contain a great deal of good historical material, but they go beyond history, just as their subject, the incarnate Son of God, goes beyond history.

As he is unique, so are they; they are transhistorical, inspired interpretations of the historical Christ-event in the light of post-Resurrection, post-Pentecost faith. They are primarily theological, secondarily historical.

IF THIS is true of the Gospels in general, it is even truer of those chapters which we call the Infancy Gospels: Matthew 1-2 and Luke 1-2. These are the wonderful Christmas stories, so dear to all of us. It is precisely because they are so dear to us that we owe it to Matthew and Luke to find out just what they were trying to tell us, and a great deal of serious and reverent research has gone into this endeavor in the past decades.

It has become increasingly clear that the Infancy Gospels are different from the other parts of the Gospels, so different as to be in a class by themselves. In the first three Gospels the accounts of Jesus' public ministry, beginning with the preaching of John the Baptist, parallel one another in amazing fashion.

It was the public life which formed, little by little, the subject matter of the apostolic proclamation, as we can see from the early sermons recorded in the Acts of the Apostles, like Peter's Pentecost speech (Acts 2:22 ff. See also 3:12 ff.). Mark's Gospel reflects this stage of Christian catechesis and contains no Infancy narrative.

THE EXPLANATION for this would seem to be relatively simple: The apostles were sent to be witnesses, and they had personally witnessed only the public ministry. There had been no apostolic witness to the birth or childhood of Jesus.

In fact, for quite a while the early Church seems to have had no interest in this phase of Jesus' life. When Matthew and Luke expressed such an interest in their Gospels, that interest does not seem to have been a historical one.

As mentioned above, the accounts of the public life are surprisingly alike, in spite of significant differences. The Infancy Gospels, on the other hand, are so different from each other as to be, for all practical purposes, irreconcilable. They agree on only three points: the Virgin Birth, the birth at Bethlehem, and the raising of the child at Nazareth. Apart from these three points of convergence, they could be describing two different events.

Attempts have been made in the past to make them dovetail, but these attempts have been so strained as to be most unconvincing. Compare them for yourself. In Matthew you have the familiar elements of Joseph's doubts, angels, dreams, the erratic star, mysterious strangers from the mysterious East, the slaughter of the innocents, the flight into Egypt, the return to Nazareth. Not a hint of this in Luke. For these and other reasons, it is quite generally agreed today that these accounts are, roughly speaking, about 90 per cent theology and 10 per cent fact.

WHAT, THEN, did Matthew and Luke have in mind in composing these stories? It would seem that they wanted to give us, each in his own fashion, a theology of the Incarnation. In addition, each of the narratives serves as an introduction to the body of the Gospel.

Each is like the overture to an opera, in which the musical themes which will be developed at some length in the opera itself are stated quite succinctly. The Infancy narratives sum up what the Apostles and the Christians of the first century had learned, over the years, to believe of the Lord: who He was, what He came to do, how He was received by various classes of people.

In Matthew, Jesus is presented as son of David, king of the Jews. He is acknowledged by the Gentiles (symbolized by the Magi), rejected and persecuted by His own people (Herod). The rest of the Gospel presents Him as the prophet like Moses forming the new people of God. The excitement at His birth, the persecution of the male children by the ruler, the flight to and return from Egypt likewise suggest the career of Moses, especially as that career is described with additional details in extrabiblical stories.

EVEN STRUCTURALLY, Matthew's Infancy Gospel is a prelude to the body of the Gospel, which is made up of five booklets, each containing a narrative and a long discourse of Jesus. By anticipation, the Infancy Narrative is built around five explicit Old Testament citations.

In Luke, everything is ordered to the coming of salvation: its forerunner, John the Baptist, Mary, the mother of the Messiah, the joy of Elizabeth and John at the presence of Christ, the joy of the shepherds, of Simeon and Anna, and even to some extent of the scribes and doctors. There is also a prediction of His future reception by others. This abundance of messianic joy runs all throughout the Gospel and has a parallel in Luke's own account of the history of the Infant Church in the Acts of the Apostles: Christians rejoicing in the salvation they know has come to them through Jesus.

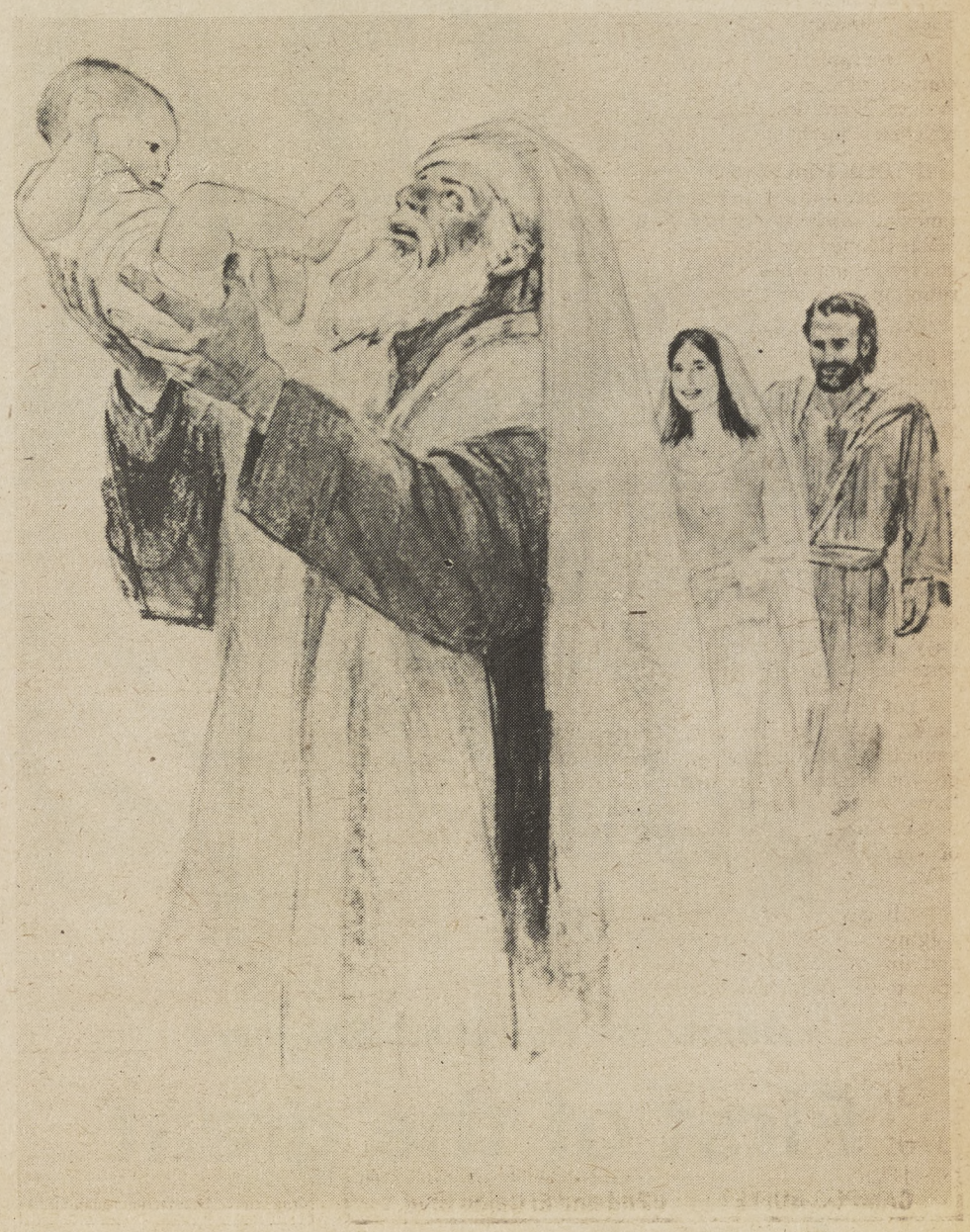
Jerusalem and the Temple occupy a central place in the theology of Luke's Gospel. And so the Infancy Narrative opens in the Temple with the annunciation of John the Baptist's birth, climaxes in the Temple with the Presentation of the Infant Jesus, and closes in the Temple with the finding of the child Jesus after three days.

This is admittedly just a thumbnail sketch of a very complex subject. For a fuller appreciation of the theological riches contained in these chapters, consult a good modern commentary, like The Jerome Biblical Commentary." If this is not available, read these chapters with close attention to the explanatory notes in the "New American Bible."

NEXT WEEK IN INSIGHTS the theme will be KEY ELEMENTS IN JESUS' MESSAGE. Jesus preached the coming of the Kingdom. Matthew's Gospel develops this theme in five long synthetic discourses of Jesus. The first of them lays down requirements for entrance into the kingdom.

Father John Castelot writes on the New Law which Christ promulgated and reminds us that this is really a perfection of the Old Law. In the first of a two-part series, he draws attention to the Sermon on the Mount.

Father Alfred McBride presents a profile of the prophet Jonah, reminding us that Jesus identified himself with Jonah who spent three days in the water, symbolizing death. The Jonah story is a tale of the missionary ideal of the Church and the generous impulse it implies.



Family as a Eucharistic Community

Those who live in love are signs of God in world

By Father John P. Foley

Why don't families do things together more often?

Frequently, it's because too many members are too busy "doing their own thing." They're not very often together to do things—and, when they are together, the experience is so unusual that they don't know what to do or how to act! Before families can do things together more often, they have to be together more often—really together, in a tightly knit community of mutual love and common purpose.

FATHER PATRICK Peyton has popularized the motto, "The family that prays together stays together," and the Second Vatican Council called the family "the domestic church." Thus, the family is the fundamental Christian community—the unit from which the parish, the diocese and the universal Church are built.

The Christian family shares not only a natural life in common but a supernatural life in common—the life of Christ which is at the heart of truly "graceful" living. To nourish that life, there should be family prayer around the dinner table and family Communion around the table of the Lord.

But as the sacrifice of Christ was for all persons, the family nourished by His Body and Blood will experience both spiritual satisfaction and spiritual hunger. The satisfaction will come from being guests at the table of the Lord; the hunger, the dissatisfaction, will come from the fact that there are not more guests at the Lord's table and from the fact that many of the guests and potential guests show signs of suffering and pain.

THE MEMBERS of a holy and sensitive family blessed by God with both faith and supernatural life will frankly grow uncomfortable with themselves if they do not share their treasure of faith with those who lack it and the necessities of life with those who are without them.

Then the family will want to do things together more often! The children will be eager to sacrifice with their parents for those around the corner and around the world who are in need; they will be quick to sense injustice and to ask the help of their family that they might combat it. Parents will not be reluctant to ask their children to join them in prayer for others; they will not be reluctant to remind their children that others shall know we are Christians by our love.

The family which is truly Eucharistic remembers that Jesus said: "This is My Body which will be given up for you!" Like Jesus, the Christian family becomes self-sacrificing. In other words, they become transformed by the Spirit of God; they become an example to the world.

SUCH A family is living out the implications of another sacrament, another outward sign of God's love. The sacrament of confirmation, the commissioning ceremony for those committed to the public service of God, confers the strength of Christian maturity to bear the responsibility of bringing faith and food to a world sorely in need of both.

The family whose members are confirmed in God's love and are nourished frequently at the Lord's table will find itself playing, praying and planning together more often to do not their own thing but God's.

BIBLE READINGS AT MASS
Sunday, March 28 — Fourth Sunday of Lent
11 Chronicles 36:14-16, 19-23; Ephesians 2:4-10; John 3z;14-21 (32)



Amos, the Reluctant Shepherd

First of the great reforming prophets

By Father Alfred McBride, O Praem

Most religious leaders come across as refined and cultured people. Education irons out their rough spots and standards of politeness nudge them toward a kind of understated elegance. This is not quite so true of many of the biblical leaders.

Amos was unashamedly a mountaineer who had no intention of hiding his rustic ways bred into him as a farmer and shepherd. The day he addressed the fashionable ladies of a Samaritan women's club as "cows of Bashan" dispelled any illusions that he fancied games of tact and diplomacy.

Born in Tekoa around 750 B.C., his main concern was to take care of his sheep and his sycamore trees. He never dreamed of being a prophet. But once the Lord called him, he went right to the task with characteristic brusqueness.

AMOS WAS the first of the great reforming prophets. As a genuine social critic he was horrified by the people's departure from even the simplest standards of decency. He was shocked by the luxury and self indulgence of the rich who slept on beds of ivory, gorged themselves on lamb and wine and smelled of sweetest perfume while treating the poor unjustly and ignoring their basic needs.

The rich cushioned their consciences by ostentatious participation in liturgy and the practice of ceremonial pieties. They used religion as an excuse for not having social concern. Even degrading aspects of their piety did not shame them. Fathers and sons sinned with the same woman, even in the shadow of the royal chapel at Bethel. Moreover, they drank themselves to a stupor there with money collected from unfair fines.

Thus it is easy to see why Amos attacked the liturgy of such an immoral people. "I hate, I spurn your feasts. I take no pleasure in your solemnities...If you would offer me holocausts, then let (your) justice surge like water" (5:21, 24). Amos had no objection to liturgy itself. He was opposed to an immoral people who hypocritically used worship as a cloak for their malice.

SPLENDID SACRIFICES, immense feast day crowds and majestic music are not a substitute for clean lives. His eye was on the heart, not the ceremony. He fought for a worship allied to a quest for social justice.

Amos was the first to preach that God was the Lord of every country. It was commonly thought that each people had its own god. Even Israelites thought this way. They thought their God was greater than the other ones, but somehow thought the other ones existed. Amos corrected that false impression. There is only one real God.

Amos focused the major effort of his ministry on the royal sanctuary city of Bethel. He faced a tough audience. The city was enjoying a booming economy due to several successful wars. The merchant princes were living high. In the golden glow of this prosperity the people could scarcely believe that the doom perceived by Amos could really happen.

AMOS WAS no expert on international affairs, but he knew about a powerful Assyrian neighbor and understood how moral decadence was the normal prelude to impending disaster. He told the business leaders: "Your wife shall be made a harlot in the city. Your sons and daughters shall fall by the sword." (7:17)

To those prosperous burghers, Amos appeared as a religious crank, a figure of fun shouting his foolish doomsayings. Spoiled children mocked him in the streets, aping his mountain twang and unsophisticated ways.

Eventually, the city leadership tired of him and insisted that Amaziah, president of the royal chapel, get rid of this pest. Amaziah devised a treason charge and used it as a pretense to drive him out the city gates. "Off with you visionary!...Never again prophesy in Bethel, for it is the king's sanctuary and a royal temple." (7:21, 13)

THE SHORT MINISTRY of Amos gave to the world one of the first documents of social protest. He identified with the poor and unjustly treated. He proclaimed an ethical God who is affronted by worshipers who use religion to mask and justify immorality.

Rough hewn as he was, Amos yet loved his people and took no pleasure in the doom that awaited them. He scourged the people because he loved them. He wept over them because they loved neither God nor man.

Amos, lend us your spirit.

Lessons of Christian Life

What the infancy of Jesus teaches about Christian maturity

By William E. May

The New Testament gives us two beautiful yet quite different stories about the birth and childhood of Jesus, those by Matthew and Luke. All of us are familiar with the scenes described in each:

Matthew's account of the announcement of Jesus' birth to Joseph, the adoration of the Magi, the flight into Egypt and the slaughter of the innocents; Luke's description of annunciation to Mary, the births of John and Jesus, the homage of the shepherds, the presentation and the finding in the temple. These simple yet profound stories have much to tell us both about Jesus and about ourselves.

MATTHEW BEGINS his story with a genealogy that stresses that Jesus is the "son of David, son of Abraham." Its purpose is to tell us that Jesus is, like us, a true man, but that this man Jesus whose virginal conception (1:20-23) is the work of God, not man, is the promised one of Israel, the seed of David the mighty king and also the seed of Abraham and therefore the one "in whose name all the nations of the earth will be blessed" (Genesis 12:3).

The one to be born of Mary, Joseph's wife, is therefore the one who would bring to fulfillment the promises made of old to Abraham, the father of all those who believe.

The utterly unique character of Jesus is brought out by Matthew in his account by the name that Joseph is instructed to give to Him, for He is to be called Jesus, which means "Yahweh—the one true God—saves," and Emmanuel, which means God with us (1:21,23). That the saving mission of this holy one of God is to embrace all men is stressed by Matthew when he tells us of the adoration of the Magi.

WHAT IS MORE, we learn from Matthew that this Jesus is to be a new Moses, for like Moses of old He is called by God from Egypt to fashion a new people and be their leader. In fact, one of the major themes running throughout the entire Gospel of Matthew is here foreshadowed, for in his Gospel, Jesus, the definitive Word of God to man, is the new Moses, the new lawgiver, the one who is to bring the people of God the words of divine life.

From Matthew's Gospel of the infancy we learn that we are to be the people of this new Moses, whom we are to adore as did the Magi, welcoming Him into our hearts. Like Joseph, from whose perspective Matthew tells the story of Jesus' birth and early infancy, we, His people are to be upright and ready to carry out unquestioningly and readily what the Lord directs us. He, the Messiah, is our true king (cf 2:2) and it is His reign that we are to let live in our hearts.

LUKE'S ACCOUNT is markedly different from that of Matthew, yet the truths he communicates to us about Jesus and ourselves converge with those disclosed in the Matthean version. Luke tells his story from the perspective of Mary, Jesus' mother. He parallels the annunciation and birth of Jesus with the annunciation and birth of John, His precursor, and weaves into his account Old Testament citations in a very simple and almost unnoticeable way.

Matthew introduces them solemnly in keeping with his purpose of showing that Jesus is the long-awaited Messiah and the bearer of the promises of old. Like Matthew, Luke presents Jesus as the anointed of God, the Messiah, yet he stresses that Jesus is to be the holy one of God, the Son of the Most High who will bring to completion the saving work of God (cf 1:32, 2:30).

In his account Luke stresses the role of Mary, the humble virgin who found favor with God (1:30) and the shepherds, who personify the poor and the lowly, the "remnant" that God has kept faithful to Himself. Here we see themes that will come up time and again in Luke's Gospel, for in it he stresses the love that God and Jesus have for the weak and the powerless, for those who are humble of heart.

LUKE DOES not preface his story of Jesus' birth with a genealogical table, although he does provide one later in his Gospel (3:23-38). His genealogy differs from Matthew in that he traces Jesus' ancestry back to Adam and not simply to Abraham, to emphasize the solidarity of Jesus with all mankind.

There is much in Luke's infancy account that bears on Christian maturity. For us to mature as disciples of Jesus, Son of the Most High God, we must be like Mary and shepherds, like Simeon and Anna.

By this Luke means that we can grow up in Christ and take possession of ourselves as He wills us to only if we are humble of heart and poor in spirit, ready to let ourselves be possessed by Jesus and His Spirit, ready to give ourselves away to Him in love so that we can in truth come into possession of ourselves.

Like John the Baptist too, whose birth parallels that of Jesus in Luke's account, we must be willing to prepare His way and serve Him.

NEW TESTAMENT: INFANCY

Questions and Discussion Points

1. Read the Infancy Gospels: Matthew, chapters 1 and 2; Luke, chapters 1 and 2. Compare them.
2. Study the explanatory notes accompanying the Infancy Gospels in "The New American Bible."
3. Discuss what is meant by "a theology of the Incarnation."
4. What does the statement, "He will save the people from their sins," tell us about Jesus?
5. Who gave the world one of the first documents of social protest?
6. What kind of man was Amos? Does his career carry a message for people today? Discuss.
7. Why does Matthew begin his Gospel with the geneology of Jesus? What does the name "Jesus" mean?
8. Why does Luke trace the geneology of Jesus back to Adam?
9. Reflect upon the statement: "...we can grow up in Christ and take possession of ourselves as He wills us to only if we are humble of heart and poor in spirit, ready to let ourselves be possessed by Jesus and His Spirit..."
10. Reflect upon the kind of place in which Christ was born and the kind of life He led from childhood to adulthood. What does this simple lifestyle teach us?
11. Why is sacrifice a good thing? Discuss.
12. Do you feel that you should be concerned about world hunger? Why?

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

El triple patronato de San Jose

Por el Padre Manuel Lopez, SJ

Es lamentable que tanto los biografos como los pintores hayan cometido la injusticia de describirnos y pintarnos a San Jose, como un hombre viejo con barba blanca y cayado. La realidad fue muy otra, pues era un joven un poco mayor que la Virgen, varonil, fuerte, un buen mozo, capaz de hacer frente a las cargas de un hogar, para sostener a Maria y al Nino Jesus, de quien habia de ser padre legal y tutela para Maria.

Si San Jose hubiera sido un viejo dificilmente hubiera podido enfrentarse con los trabajos de una huida, de hacer frente a los trabajos de un emigrante que tiene que abrir una casa, sostener una familia, en un pais extranjero.

SIN EMBARGO, San Jose hasta hace poco, era un Santo de lo mas popular, y prueba de ello es que quizas el nombre de Jose, sea uno de los mas usados para hombres y aun para mujeres. Es una manera de pagar la Virgen Maria, su esposa; y el Nino Jesus, su hijo, los servicios que les presto en vida.

Poco es lo que los evangelistas nos dicen de el. El Evangelista San Mateo quizas sea el que nos habla un poquito mas de el, y para describirnos como era nos dice que era: "varon justo". Esa solo palabra que era "justo" encierra un mundo de virtudes que a pocos personajes las Sagradas Escrituras han dado este nombre.

Nosotros mismos cuando queremos decir algo grande virtuoso de un hombre decimos, es un hombre, "honrado", "un hombre de Dios", pero no nos atrevemos a decir que es un hombre "justo" en el pleno sentido de esta palabra, que es mas que si dijeramos que era un "santo". Pocas son las almas que tengan un poquito de vida cristiana intensa que no tengan que ver con San Jose.

SAN TERESA de Jesus, Doctora de la Iglesia, una de las santas mas humanas y populares, decia de San Jose:

"Que ella no recordaba haber pedido nada a San Jose que no se lo hubiera concedido" y anade "cada Santo tiene una especialidad en conceder cierta gracia pero este Santo, San Jose, es especialista en conceder toda clase de gracias, y el que no me quiere creer que lo ponga a prueba, para que vea que digo verdad." Esto mismo lo he oido decir de muchas almas.

Hoy dia no creamos que los fieles, y la Iglesia, ha disminuido en ellos, su fe y confianza en la proteccion de San Jose. Podemos considerar que son tres hoy los titulos que rivalizan en esta fecho para acaparar la atencion de San Jose. Por un lado, en algunos pueblos, los "padres" dicen que hoy es "el dia de los padres", y acuden a colocarse bajo el liderazgo de ese padre especial, que fue el esposo de Maria.

DE LOS SEMINARIOS de los cinco continentes del mundo levantan su voz entusiasta los jovenes seminaristas, y dicen con orgullo, que hoy es su "dia" y corren a ponerse bajo la tutela del cabeza familiar de Nazaret. Y la Iglesia con gran fe y esperanza le nombra su Patrono y Protector especial del Pueblo de Dios. Pero los tres titulos coinciden en la paternidad como denominador comun.

En este dia se rompe el silencio y llanto de la cuaresma, y en todas las Iglesias de pueblos y villas, se llenan los espacios, con los estampidos de los cohetes o voladores, y con el alegre sonar de las campanas, y de los labios de los devotos salen alegres y hermosas canciones, al paso triunfal del Santo, o en las Misas solemnes de los templos.

Es justo y necesario que se le de este culto y esta alabanza, al hombre mas Santo, al padre mas grande, que pudo decir de verdad, hijo mio, al Hijo de Dios, en la persona del Nino Jesus, y tener por esposa a la mujer mas santa, la Virgen Maria.

EN ESTOS tiempos, queridos lectores, en que la familia humana esta buscando una nueva horma donde contener las reinvicaciones del feminismo de la reina del hogar, y los impulsos juveniles de los hijos, los padres necesitan ver mas que nunca en su esposa y en su prole personas sagradas, como Jose veia en Jesus y Maria la Sagrada Familia.

Hemos de dirigirnos en este dia, al Patriarca San Jose que los seminarios estan medio vacios y los sacerdotes buscan su identidad especifica en la Iglesia, que los eminaristas recuerden que deben ser padres espirituales de los fieles, sin paternalismos trasnochados si, pero con paternidad indeclinable, ya que ellos estan llamados a comunicar, mantener y devolver la vida de la gracia por medio de los Sacramentos.

Hemos de dirigirnos tambien a este Protector del pueblo de Dios, en este tiempo en que la Iglesia intenta ponerse al paso de la epoca, todos los que formamos parte del pueblo de Dios necesitamos tener bien presente que somos una familia sagrada como la que formaron el trio de Nazaret; solo asi sera posible una convivencia fraternal entre los diversos grupos cristianos mas o menos avanzados, pero todos deseosos de militar en la ortodoxia catolica, contigo como Padre.

Para los que celebren en este dia el "dia de los padres", les podrian obsequiar estos titulos: **Ser Padres en la Actualidad, Examenes Practicos para Padres de Familia** por Valentin Oteiza, **Naturaleza y Finalidad de la Paternidad** por Carlos Audrey Riker, y **Matrimonio Feliz.**

La Biblia: Nuevo Testamento

La infancia de Jesus

Por el Padre John J. Castelot, SS

Como vimos en una columna pasada, los Evangelios no son "vidas" de Cristo, biografias en el sentido moderno del termino. Contienen una gran cantidad de buen material historico, pero van mas alla de la historia. Asi como su sujeto, el Hijo de Dios encarnado, va mas alla de la historia.

Como El es unico, asi son los evangelios; son transhistoricos, interpretaciones inspiradas del evento-Cristo historico a la luz de la post-Resurreccion y la fe despues de Pentecostes. Son primeramente teologicas y secundariamente historicas.

SI ESTO ES cierto de los Evangelios en general, es todavia mas cierto de los capitulos que llamamos los Evangelios de la Infancia: Mateo 1-2 and Lucas 1-2. Estos son los maravillosos relatos de Navidad, tan queridos por todos nosotros.

Es precisamente porque son tan queridos a nosotros que debemos a Mateo y Lucas el descubrir lo que trataban de decirnos, y una gran cantidad de estudios serios y reverentes se han hecho hacia este esfuerzo en las decadas pasadas.

Se ha vuelto crecientemente claro que los Evangelios de la Infancia son diferentes de las otras partes de los Evangelios, tan diferentes asi que estan en una clase por si mismos. En los primeros tres Evangelios los relatos del ministerio publico de Jesus, comenzando con la predicacion de Juan Bautista, paralelo uno al otro de una manera asombrosa.

FUE LA VIDA publica que formo, poco a poco, la materia sujeto de la proclamacion apostolica, como podemos ver desde los primeros sermones inscritos en los Hechos de los Apostoles, como el discurso de Pentecostes de Pedro (Hechos 2:22 ss. Ver tambien 3:21 ss). El Evangelio de Marcos refleja esta etapa de catequisis Cristiana y no contiene ninguna narracion de la Infancia.

La explicacion para esto pareceria ser relativamente simple: los Apostoles fueron enviados como testigos, y ellos habian sido testigos personalmente solo del ministerio publico. No habia habido ningun testigo apostolico al nacimiento o la infancia de Jesus.

De hecho, por mucho tiempo la Iglesia primitiva parece no haver tenido interes en esta fase de la vida de Jesus. Cuando Mateo y Lucas expresaron tal interes en sus Evangelios, ese interes no parece haber sido uno historico.

COMO SE MENCIONO antes, los relatos de la vida publica son asombrosamente similares, a pesar de significantes diferencias. Los Evangelios de la Infancia, por otra parte, son tan diferentes uno del otro hasta llegar a ser, para todo proposito practico, irreconciliables. Estan de acuerdo solo en tres puntos: el Nacimiento de una Virgen, el Nacimiento en Belen, y la crianza del nino de Nazaret. Aparte de estos tres puntos de convergencia, se podrian describir dos diferentes eventos.

En el padaso se ha hecho el intento de ensamblarlos, pero estas tentativas han sido tan tirantes como para no ser muy convincentes. Comparelos usted mismo.

En Mateo tiene usted los elementos familiares de las dudas de Jose, los angulos, los suenos, la estrella erratica, los extranos misteriosos del misterioso Oriente, la matanza de los inocentes, la huida a Egipto, el retorno a Nazaret. No hoy ninguna alusion de esto en Lucas.

POR ESTA y otras razones, se esta generalmente de acuerdo hoy dia que estos relatos son, aproximadamente hablando, cerca de noventa por ciento teologia y diez por ciento hecho.

Entonces, que tenian en mente Mateo y Lucas al componer estos relatos? Parece que querian darnos, cada uno a su estilo, una teologia de la Encarnacion. Ademas, cada una de la narraciones sirven como una introduccion al cuerpo del Evangelio.

Cada uno es como la overtura de una opera, en la que los temas musicales que se desarrollaran hasta cierto limite en la opera misma son declarados sucintamente. Las narraciones de la Infancia recapitulan lo que los Apostoles y los Cristianos de la primera era habian aprendido, a traves de los anos, a creer en el Senor: quien era El, que vino El a hacer, como se le recibio a El por las diferentes clases de gente.

EN MATEO, Jesus es presentado como el hijo de David, rey de los Judios. El es reconocido por los Gentiles (simbolizados por los Magos), rechazado y perseguido por Su propia gente (Herodes). El resto del Evangelio presenta a Jesus como el profeta como Moises formando el nuevo pueblo de Dios.

La conmocion en Su nacimiento, la persecusion de los ninos varones por el rey, la huida y el retorno a Egipto igulamente sugiere la carrera de Moises, especialmente cuando esa carrera es descrita con detalles adicionales en relatos extrabiblicos.

Aun estructuralmente, el Evangelio de la Infancia, de Mateo, es un preludio al cuerpo del Evangelio, que esta compuesto de cinco folletos, cada uno contiene una narracion y un largo discurso de Jesus. Por adelantado, la Narracion de la Infancia esta construida alrededor de cinto citas explicitas del Antiguo Testamento.

En Lucas, todo es ordenado a la venida de la salvacion: su precursor, Juan Bautista, Maria, la Madre del Mesias, el jubilo de Isabel y Juan en la presencia de Cristo, la alegria de los pastores, de Simon y Ana, y hasta cierto punto los escribas y los doctores.

HAY TAMBIEN una prediccion de Su futura aceptacion por otros. Esta abundancia de alegria mesianica sorre a traves de todo el Evangelio y tiene un paralelo en la propia narracion de la historia de Lucas de la naciente Iglesia en los Hechos de los Apostoles: Cristianos que se regocijan en la salvacion que saben hes ha vinido a traves de Jesus.

Jerusalen y el Templo ocupan un lugar central en la teologia del Evangelio de Lucas. Y asi la Narracion de la Infancia se abre en el Templo con la anunciacion del nacimiento de Juan Bautista, culmina en el Templo con la Presentacion del Nino Jesus, y se cierra en el Templo con el encuentro del Nino Jesus despues de tres dias.

Esto es precisamente un esbozo en miniatura aceptado de un sujeto muy complejo. Para una mas completa apreciasion de las riquezas teologicas contenidas en estos capitulos, consulte un buen comentario moderno, como "El Comentario Bibilico de Jeronimo." Si este no se puede obtener, lea estos capitulos con una atencion apegada a las notas explicativas en la "Nueva Biblia Americana."

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They found 'a haven from doubts'

Famous conversions in American Catholic history

By Msgr. John Tracy Ellis

Msgr. Ellis is professor of Church history at the University of San Francisco and author of several major works on American Catholicism.

The twice Pulitzer Prize winning playwright, Tennessee Williams, a convert to Catholicism? "Impossible" may well have been the reaction of more than the fans of **A Streetcar Named Desire** when they heard the news in 1969.

For some that event may have become more credible on the score of what the financial expert, John Moody, himself a convert, once remarked: "The general public...finds it difficult to understand converts, unless the latter are authors."

AUTHORSHIP MAY, indeed, lend a certain plausibility, but with the general decline since the 1960s of religious interests, even an author's conversion may present a puzzle. It would not, however, puzzle Clare Booth Luce, a convert in 1946, who declared in an interview in June, 1974:

"No man can live and no society can survive for very long without a religion and a faith of some sort that explains man's nature and the meaning of his life and death."



Msgr. John Tracy Ellis

The revolution through which of late the world has been passing has taken its toll in virtually every aspect and category of human affairs, and, except for fundamentalist groups, all organized religious bodies in the Western world—except in Africa—have seen a drop in conversions at least equal to that recorded for the Catholic Church of the United States. The U.S. Church's 1959 total of 146,212 converts had by 1973 been cut almost in half, to 74,741.

IT SEEMS GENERALLY agreed that the advance of secularism, plus the ecumenical movement of the last decade, account in part for this decline. Among the good effects of Vatican Council II has been the inducement for many Catholics to take a more mature attitude toward their faith, reconciling them to the fact that to many of life's ultimate questions there is no answer this side of eternity.

In a word, it has helped them to learn to live with mystery. If they rightly conclude that the Church still has more answers to ultimate questions than any living institution, their once naive belief that she had all the answers is no longer operative.

From the dawn of European settlement on the soil of what became the United States, men and women have sought answers to ultimately unfathomable questions, and in their search many have found a haven from their doubts within the Church of Rome. Their number is known to God alone, but among the earliest would have been those native Indians, relatively few in number, who responded to missionary efforts.

IN POINT OF time they were followed by the small group of New England Protestants taken to Canada as captives during the Anglo-French wars of the 17th and 18th centuries, where some remained and adopted the prevailing religious beliefs and practices of that French colony.

Nor should it be forgotten that Maryland, founded in part as a refuge for persecuted English Catholics, owed its origin to a convert, Sir George Calvert, who in becoming a Catholic about 1625 had jeopardized every material interest.

Moreover, the continuance of Catholic life in Maryland depended not only on those who had been Catholics from birth but, too, on stalwart families like the Brookes and Taneys, ancestors of U.S. Chief Justice Roger Brooke Taney, who, once converted, remained true to their conscience despite complete civil ostracism.

ONLY WITH THE Revolutionary generation, however, did distinct personalities in any number emerge among converts to Catholicism. These were men and women often belonging to families of means and social prominence such as Elizabeth Bayley Seton, the first native of the U.S. canonized by the Church, John Thayer of stout New England Protestant background who became a priest, and Thomas Sim Lee, governor of Maryland during the Revolution, who embraced the faith about 1800.

> "Only with the Revolutionary generation did distinct personalities in any number emerge among converts to Catholicism. These were men and women often belonging to families of means and social prominence such as St. Elizabeth Bayley Seton."

The previous relationship to the Church of such converts, presented no set pattern. If Lee's acquaintance came originally from his devout Catholic wife, there were others who enjoyed no such gentle introduction, people whose experience was more like that of the greatest English convert of the century, John Henry Newman, who less than a year before his reception stated:

"I have no existing sympathies with Roman Catholics; I hardly ever, even abroad, was at one of their services; I know none of them, I do not like what I hear of them."

THEIR MOTIVATION in most cases was a matter between God, themselves, and their directors, for few have written spiritual autobiographies such as **The Seven Storey Mountain** by the famous Trappist convert, Thomas Merton.

Limitation of space precludes anything more than a sampling here of conversions to Catholicism in the U.S. For example, among the converts were 15 members of the hierarchy—five archbishops and 10 bishops. The first of these, Samuel Eccleston, was received in 1809 and died as fifth archbishop of Baltimore in 1851, and the last, Duane G. Hunt, was bishop of Salt Lake City for more than 22 years before his death in 1960.

The most distinguished name among these prelates, however, was that of James Roosevelt Bayley, nephew of St. Elizabeth Seton, member of the family of the two Roosevelts who were Presidents, and eighth archbishop of Baltimore at his death in 1877.

A RATHER MARKED increase of conversions from around 1830 up to the Civil War prompted some to hope that the American Church might duplicate the Oxford Movement then at its height in England. The English experience was not repeated here, but it was in this same period that Isaac T. Hecker and his convert priest companions founded the Paulist Fathers, and that the nationally-known philosopher, Orestes Brownson, and the Protestant Episcopal Bishop of North Carolina, Levi Silliman Ives, entered the Church.

Somewhat akin to these were a number of journalists such as Jedediah V. Huntington of the **Metropolitan Magazine** and the **Saint Louis Leader,** John R. G. Hassard of the **New York Tribune** and James A. McMaster of the **New York Freeman's Journal,** a group to which there were added in the 1930 the names of William Hard and Heywood Broun.

Converts have included prominent historians, politicians, ministers and businessmen as well. In the world of sports, Knute Rockne's conversion in 1925 added an honored name to the list.

CERTAIN BISHOPS and priests of the American Church have held a special attraction for men and women interested in the Catholic faith. Such was the case with Philadelphia's Bishop Francis Patrick Kenrick furing the 1830s and 1840s, as it has been true now for almost a half century with Archbishop Fulton J. Sheen.

The listing of men and women who became Catholics in the U.S. presents no difficulty for the historian. It is quite another matter, however, to analyze deeper matters such as the reasons that lay behind their move, the sharp drop in conversions during the past 15 years, and the psychological development that subsequently led some to depart Catholicism again for another communion or to lapse into unbelief.

WHO BUT GOD and the men in question could, for example, explain that in 1849 two New York Episcopalian clergymen, John Murray Forbes and Thomas Scott Preston, entered the Catholic Church together, were ordained to the priesthood, only to have the former return 10 years later to the communion of his birth, while the latter remained a Catholic priest until his death 42 years later?

"The spirit blows wherever it pleases," said Jesus to Nicodemus during that night conversation long ago, and it has been blowing in the same free manner ever since. Historians can often establish some of the results in human lives, even if the deeper traces elude them.

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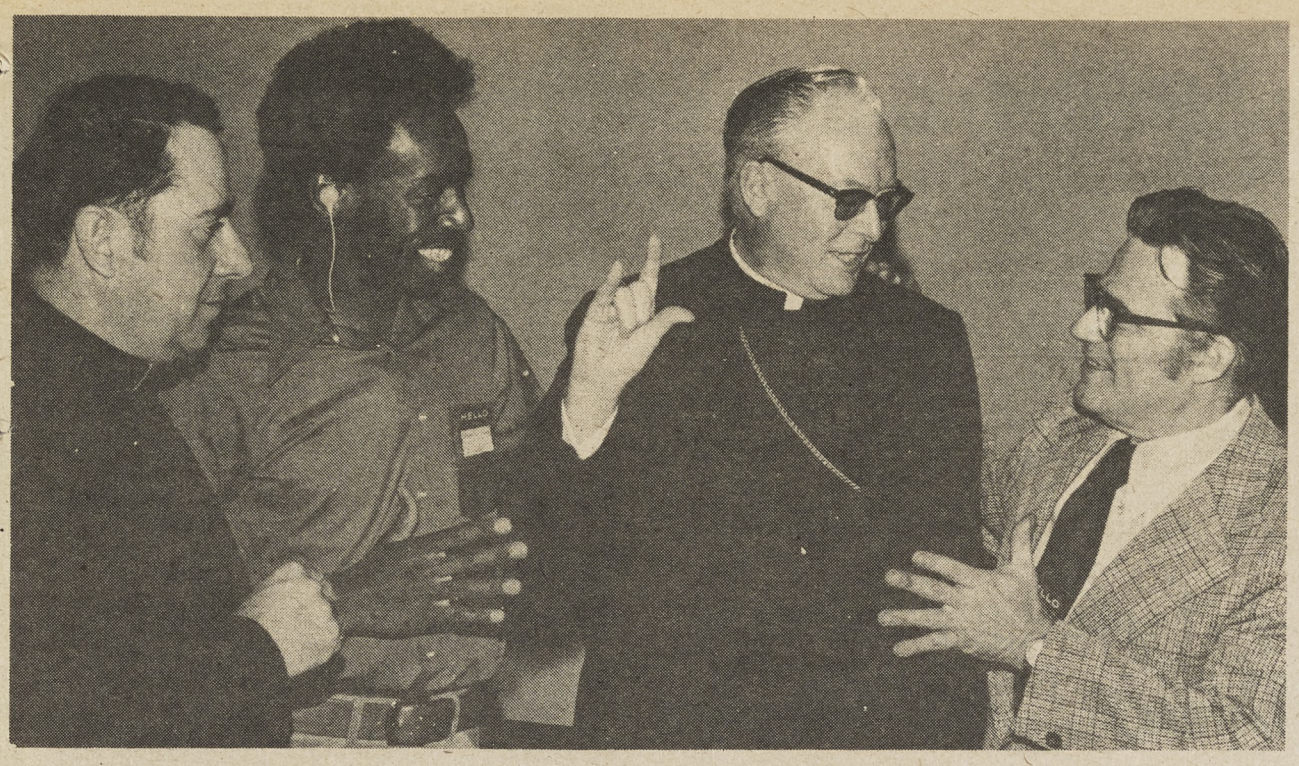
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SIGN OF LOVE—Bishop Leo T. Maher says "I love you" in sign language used for those with impaired hearing. He celebrated Mass last Sunday for the Catholic Deaf Circle and is seen "signing" his message to Jerry Harth from Riverside, right, watched by Father Al Fiorino, Navy chaplain, left and Pat Young, also from Riverside. The Mass was celebrated in University High School, chapel, San Diego, arranged by Terry Duffy, coordinator for the deaf and Deacon Robert Ekhaml, who preached in sign language.—SC photo

Irish prime minister says

U.S. money aids killing in Ireland

WASHINGTON (NC) — Contributions from people in the United States are being used to buy guns and explosives in Northern Ireland and are "helping to kill or maim Irish men and women of every religious persuasion," Irish Prime Minister Liam Cosgrave said here.

U.S. contributors "are not helping, whatever they may think, to bring an end to what they call the British presence in Ireland," Cosgrave said in a speech to a joint session of Congress.

HE POINTED out that the British government has formally declared that it would support Irish unity if and when a majority of the people of Northern Ireland accept it.

British officials have said that Irish-Americans are the principal source of guns and money in the guerrilla campaign being waged by the Irish Republican Army (IRA), an organization outlawed in both Northern Ireland and the Republic of Ireland, to end British control of Northern Ireland.

U.S. authorities have not found much evidence to indicate widespread gun-running activity from the U.S. to Ireland, although several U.S. residents have been convicted or indicted on gun-running charges.

COSGRAVE TOLD Congress that, since violence erupted on a large scale in Northern Ireland in 1969, about 1,400 persons have been killed there—the equivalent in terms of relative population to 200,000 deaths in the U.S.

Some Americans "contribute in the most direct way possible" to that violence by knowingly sending military goods to Northern Ireland, he said.

A larger number of Americans, either knowingly or unknowingly, have contributed to "organizations nominally engaged in relief work which have used that money to buy guns and explosives," he added.

Such people, he said, "are clearly and directly postponing any possible hope of realizing the traditional aim of Irish nationalism to which they would claim to be committed—the establishment of harmony and a sense of common identity between 'Protestant, Catholic and dissenter' in Ireland."

Scientist affirms place, too

'Holy Shroud dates from time of Christ'

TURIN, Italy (NC)—A non-Catholic criminologist specializing in analysis of microparticles has affirmed that the Holy Shroud of Turin definitely dates back to the time of Christ.

The announcement capped a series of similar scientific reports in recent years indicating that the cloth venerated in Turin's cathedral may indeed be the linen which covered the body of Christ after the Crucifixion.

MAX FREI, a 63-year-old criminology expert from Zurich, Switzerland, declared recently that certain pollen fossils taken from the shroud could only have originated from plants which grew exclusively in Palestine and only in the time of Christ.

Frei, who isolated six such Palestinian pollen fossils from the shroud, declared: "I don't know if the body of Christ was wrapped in the sheet or if this is the linen mentioned in the Gospel. But I can state with certainty that this cloth dates from the time of Christ."

An international commission which has studied the shroud for seven years plans to release the findings of its scientific research soon.

POPE PAUL, commenting on a television documentary about the shroud in 1973, said that modern science will make its judgment on the shroud's authenticity. But he added his hopes that their judgment would "lead onlookers to a deeper insight" into the mystery of the savior.

The shroud was last on public display during the 1933 Holy Year. It bears two images of a human body: the front and the back of a man about six feet tall.

Opponents of the shroud's authenticity, including some bishops throughout history, have claimed that the images were painted on the cloth. But modern research has tended to discount that theory.

One of the most eminent promoters of the shroud's authenticity was Pope Pius XI, who had the shroud displayed publicly in 1933 for the Holy Year and in 1931 for the marriage of then Crown Prince Umberto of Italy.

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Sisters to show how to influence legislators in seminar at USD

The ways public interest groups can influence legislation will be the main topic of a seminar, "Election '76". It will be sponsored by the diocesan Sisters Senate at the University of San Diego tonight, Thursday, March 25.

Conducting the seminar will be Sister Carol Coston and Sister Maureen Kelleher, both of Network, a Sisters' research and lobbying organization.

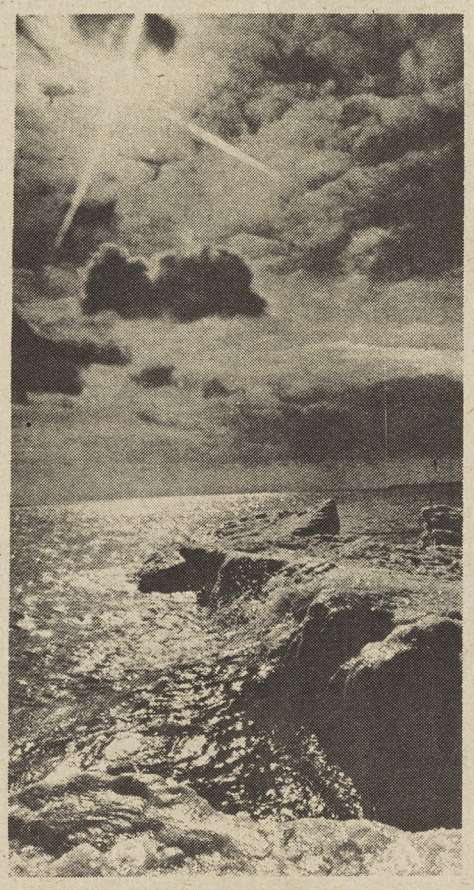
Both women will discuss the relationship between politics and Christian ministry. They will describe ways of raising, during political campaigns, issues of food policy, health, unemployment, crime, women and military spending.

Co-sponsored by the National Assembly of Women Religious and the Leadership Conference of Women Religious, the seminar will be held in DeSales Hall at USD from 7-10 p.m. The seminar is open to the public and a donation of $1 will be asked.

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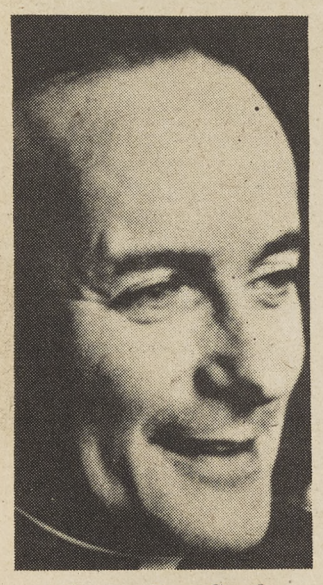
Vat. II not at fault study says

'Humanae Vitae' cited for Catholic lapse

From page 1

briefed in advance about the study.

COMMENTING on the study, Archbishop Joseph L. Bernardin, president of the NCCB, said the "study reports valuable and important data, but it also contains



Father Andrew Greeley

interpretations of these data which are problematical and open to question." He also stated that the teaching of **Humanae Vitae** "is not affected by the sociological analysis" contained in the study.

Bishop William E. McManus, auxiliary of Chicago and chairman of the U.S. Catholic Conference education committee, said the study merits "analysis, critique and reaction by scholars and Church administrators."

He said the study confirms that most Catholics favor the continuation of Catholic schools. "Catholic schools now are unavailable to many Catholic parents mainly because clergy and laity are equally fearful of the enormous financial burden."

REFERRING TO Father Greeley's comments on **Humanae Vitae,** Bishop McManus said, "It is the Pope's job to make doctrinal and theological judgments. The Church is well served by a Pope whose doctrinal convictions and moral judgments are not conditioned by their 'organizational impact'," as referred to in the study.

"At the end of this study, I find myself more strongly committed to Catholic schools than I have ever been," Father Greeley wrote in his commentary. "Paradoxically, my own pilgrimage seems to have run just the opposite to that of the leadership of the American Church."

He said in answer to a question about hope for the Church: "As a Christian I have hope, but only a charlatan or a lunatic would be optimistic about the state of American Catholicism."

Encyclical on birth control was 'a shattering blow'– Fr. Greeley

NEW YORK (NC)—In the study released this week by the National Opinion Research Center, on the decline of Catholic schools, Father Andrew Greeley described the laity's reaction to Pope Paul's encyclical of 1968, **Humanae Vitae:**

"Quite simply, the encyclical was a shattering blow to the ecclesiastical loyalty of many American Catholics... They expected better of the Church, particularly in the wake of the (Vatican) Council.

"**IT WOULD** appear their principal objection," Father Greeley said, "was to the Pope exercising his authority."

The priest said that while Vatican II was one of the "most successful religious phenomena in human history," its effects were blighted "by failure of leadership" in the area of sexuality.

The encyclical "acknowledged, but did not seem to grasp the importance of sexuality in the giving and receiving of love in the modern world."

CITING other research, the NORC study said that a "comprehensive shift in Catholic sexual values" had taken place. These were some of the findings:

"Ten years ago only 29 per cent agreed strongly with the notion that husband and wife may have sexual intercourse for pleasure alone. That proportion has now risen to 50 per cent.

"Remarriage after divorce was approved by 52 per cent a decade ago. It is now approved by 73 per cent.

"**ARTIFICIAL** contraception was approved by 45 per cent a decade ago. It is now approved by 83 per cent."

"We don't speculate that the cause of the Catholic decline was the birth control decision," Father Greeley declared, "nor do we simply assert it. We prove it with the kind of certainty one rarely attains in historical analysis."



CHURCHBOARD HUMOR—Father Joseph Gallagher of Baltimore has a sense of humor. He admits to having something to do with this sign outside a Baltimore church.—NC photo

Ecumenical conference offers workshop

The San Diego County Ecumenical Conference will hold a day-long workshop "to share information, develop strategy and initiate programs." It will be Saturday, March 27, at the First United Methodist Church, San Diego.

Discussions will be led by the Rev. Jack Lindquist, conference executive director; Sister Monica Clark, communications director; Dr. C. Richard Shanor, conference president; and the Rev. C.A. McClain, host pastor.

The day begins with registration at 9 a.m. and ends with a worship service at 3 p.m. The public is invited. For details phone: 232-6385.

Mercy Sister Shanley dies

A former director of nursing and administrator of Mercy Hospital, San Diego, Sister Mary Thomas Shanley, 89, died March 18, in Bakersfield.

Sister Shanley served at San Diego's Catholic hospital from 1910-1938. A native of Leitrim, Ireland, she is survived by two brothers and a sister. The funeral Mass was March 20, and burial was in Holy Cross Cemetery, San Diego.

Junior CDA sets rally at Fresno

FRESNO—"Put the Spirit into the Spirit of '76" is theme of the Junior Catholic Daughters of America rally to be held at the Holiday Inn here April 2-4.

Representing the San Diego diocese will be junior CDA Courts St. Teresa of Avila, Lemon Grove; St. Margaret, Chula Vista; and Holy Spirit, San Diego. Also attending from this diocese will be Pam Kraft, state Junior CDA reporter, and Mrs. Sarah B. Rice, CDA youth chairman.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

GROHMAN, Denise R. Mother of Rosalie L. Grohman and Mary P. McCarty, sister of Evelyn Frank, Raymond C. and Gregory D. Gaudreau, also six grandchildren. Requiem Mass, March 15, Goodbody's Blvd. Chapel.

Goodbody's Blvd. Chapel

HOLMES, Sara K. Wife of Robert P. Holmes. Requiem Mass, March 16, St. Joseph's Cathedral.

Goodbody's Blvd. Chapel

LOPEZ, Esther F. Mother of Henrietta Villarreal, Eleanor Roman, Philip B., George E. and Alfred Lopez, also 16 grandchildren and 21 great-grandchildren. Requiem Mass, March 17, Our Lady of Guadalupe Church.

Goodbody's Blvd. Chapel

DEL PUPPO, Jacob. Husband of Elizabeth Del Puppo, father of Louisa Carlini, Inez Dymalski, Catherina Wojciechowski, Gloria Salis, Olga Frederick and Lilliana Artusi, also 16 grandchildren, 18 great-grandchildren and one great-great-grandchild. Requiem Mass, March 18, Goodbody's Blvd. Chapel.

Goodbody's Blvd. Chapel

STEIN, Benedict. Father of Sr. Serena Stein, OSB, Jacqueline Dudek, Scholastica McCarthy, Elizabeth Childers, Paul, Benedict, Charles, William and Thomas Stein, also 24 grandchildren, 12 great-grandchildren, and one great-great-grandchild. Requiem Mass, March 17, Holy Family Church.

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OLP, Saints, Rosary set five year mark

'Show business' helps students to play and pray together

By Michael Newman

When the curtain rings down on **Annie Get Your Gun** at the Saints Gym next month, they will have proved once again that "There's no business like show business," in the words of the show's most popular song.

And "they" are the students and faculty of St. Augustine, Rosary and Our Lady of Peace schools who have shown for five years now that a good stage musical is also good school cooperation, good community and good Christian action.

AFTER FIVE YEARS, music director Sister Sharon Ann Breden and stage director Michael Greenwald look back. "For our first attempt, **Fiddler on the Roof,** we had no space no budget, no tradition, but lots of enthusiasm," they tell you. "And it worked."

As the curtain—an imaginary one—rises on **Annie** during April 1 through 4 this year, the tri-school tribute to the nation's Bicentennial Year will prove that there's "no business like show business" for getting the boys and girls together as a community, to share talents and to share time.

These three Catholic schools share Christ, too, among the stage props and the costumes, the instruments and the spotlights, and greasepaint and the songs. The Mass they celebrate together as an acting community at rehearsals and before performances may center around a stage prop for an altar, but Christ is there with them.

THIS YEAR THERE will be tears amid the smiles as the cast of 87, and more than a dozen musicians, perform **Annie**—tears because the original production team is losing a second member. "Coach" Sister Sharon is off to Philadelphia for two years—leaving Michael Greenwald, director since the start, as the last of a trio. Former choreographer Kathy Herb, the third original team member, went off to join a circus.

"I think we have nurtured the talents of our young people, given them something of great value and lasting worth in activity, friendships, the experience of community and an appreciation of one another," says the departing musical director.

"And we have brought out so many of the ideals for which we strive in Catholic education to make our schools 'different,' " she adds.

THE FIRST ATTEMPT at tri-school cooperation in musicals was in 1971 with **Fiddler on the Roof.** It began with no budget, no assurance it would sell, "50 inexperienced students and no large staff to handle the work," as the directing team explain.

The result: an outstanding success, standing room only every night for a December series of shows at Rosary auditorium.

In the Spring of 1973 the expanded cast from the three schools was augmented still further to include young boys from St. Patrick's, St. Didacus and Blessed Sacrament schools for **Oliver.** For that show they moved to the present site, the gymnasium of St. Augustine's, with its larger accommodations.

THE CAST NUMBERED 81, and such was the talent available that some parts were doubled. The previous success of **Fiddler** made **Oliver** an assured sell-out from the start. The regular performances were increased to include two special matinees for 1,500 7th and 8th graders from feeder schools and a video tape made for Mercy Hospital's patients.

But it was found that the long, two weekend run that year was too exhausting for all concerned, so the following year, 1974, with **Li'l Abner** as the choice and a cast of 74, they returned to one weekend of shows at the end of March.

That was the year John Castallanos took over the lead unexpectedly only three weeks before the opening and became a hit. Now he's back from local college, as one of several alumni, helping with current rehearsals. Kathy Herb, the original choreographer, left after **Abner** and in somewhat traditional fashion went off to join the circus of Ringling Brothers, as a clown.



NO BUSINESS LIKE IT—Lead characters in "Annie" sing its most popular number, "There's no business like show business". From left, Carmel Quirk as Annie Oakley, Lou Esposito, Charlie Davenport; Howard Spetter, Buffalo Bill; and Sal Agostino as Frank Butler. —SC photos by Dan Pitre

WHAT IS DESCRIBED as "a highpoint in the learning experience" came in 1975 with **A Funny Thing Happened on the Way to the Forum,** an adaptation of the rather bawdy Broadway musical which starred Zero Mostel.

"We experimented with two complete casts, calling one Barnum and the other Bailey," explains Sister Sharon, "and both were distinct." A whole bundle of talent was uncovered, particularly the natural clowning ability of the stars John Castellanos and Roc Cutri.

The new choreographer, Lourdes Ordona, was helped by Sue Flahive, who this year has the responsibility for **Annie.**

"THE CASTS BECAME very close knit," Sister Sharon explains, "and Mass was a very important part of the work together because it brought us closer and was a time when we could be serious together amid all the comic aspects of the production.

"We had become a living example of the Christian community we talk so much about," she adds.

And now they are well into rehearsals for the 1976 **Annie,** which will hit the boards of the gym starting April 1.

Each show has produced its stars, and one heading like a comet for stardom is Annie" herself, Carmel Quirk, a 16-year-old epitome of Ethel Merman. Except that Carmel is more melodious than the first lady of musicals.

AS YOU WATCH rehearsals student members of the cast sidle up to say, "Don't forget Sister Sharon in your article. She's done so much. We're going to miss her."

But since "there's no business like show business" the show must go on, even without "Coach" Sharon Breden, after this year.



COSTUME MASS—Saints gym becomes a worship center with Mass prior to a dress rehearsal. Father Anthony Wasko, OSA, Saints principal, makes a point. Fathers James Clifford and John Ranallo, OSA, concelebrated and spoke to the cast, too.



NO SOUR NOTES—Director Mike Greenwald, right, consults with Sister Sharon Breden while she conducts the orchestra.



PROPS PREPARED—Richard Prantil and Phil Hessling move one of the props in position during a scene change. Prantil also doubles in the cast.



PUTTING ON THE PAINT—Saints alumnus Mike Marois returns each year to help with the make up. Here, he gives a demonstration to Annie and Susan McIver and Karen Eikmeyer, all of OLP.

Across the nation

Around the world

Universal Church

'One marriage' view backed

HOLYOKE, Mass.—At their regional meeting the bishops of New England opposed changing Church regulations preventing divorced and remarried Catholics from receiving the Eucharist. Many delegates said that although Christ's ministry is based on reconciliation, to permit divorced and remarried Catholics to receive the Eucharist would contradict the gospel tenet of a permanent marriage bond.

Opposes 'clericalizing' laity

VATICAN CITY—In a message to Vatican officials Bishop Emmett Carter, Canadian Catholic Conference president, said: "Lay ministries must not become the clericalization of the laity. The laity's role in the Church's mission is vital in itself and should not be reemphasized because there are not enough priests to do the job."

Canonist champions women

HARTFORD, Conn.—Discrimination against women in the Church is a disservice "to the people it serves, and, more importantly, to the gospel," Father Thomas Lynch, former president of the Canon Law Society of America, said. "There must be strong efforts to rid the laws of anti-women bias and to construct a new law recognizing Christian women's equality with Christian men," he said.

Christian blacks face dilemma

VANCOUVER, Canada—Speaking here, a South African evangelist said Christian blacks in his country are caught between white racial supremists and black communist liberators. "If we do not defend the system we are accused of being communists. If we defend it and lose, we may be only exchanging one form of repression for another," said the Baptist minister who asked to be unidentified.

Farm Worker Week set

WASHINGTON—The National Conference of Catholic Bishops announced the third annual "Farm Worker Week" May 2-8. The observance was established to foster the values of justice and dignity for farm workers, and to recognize the role of farm workers in America. The week will focus on the farm workers' values of unity and family and affirm their right to a decent wage.

Judge rules against 'cleric'

SEVILLE, Spain—A judge granted an injunction forbidding one of a group of irregularly ordained priests and bishops to wear clerical garb or officiate at religious services. The group, calling itself the Carmelite Order of the Holy Face, has been fostering pilgrimages of American and other tourists to Palmar de Troya, site of alleged apparitions of the Virgin Mary.

Schools get half parish income

HARRISBURG, Pa.—Half the income of Catholic parishes in this diocese supports parochial schools, according to a diocesan financial report. Of every dollar collected 50 per cent supports the schools, six per cent aids the poor in the U.S. and 44 per cent supports parish programs.

Bill protects mothers' rights

ALBANY, N.Y.—The New York Catholic Conference backed legislation preventing discrimination against pregnant women. The bills eliminate the requirements that a woman stop working four weeks before giving birth and that she not return to work until four weeks after delivery.

Idaho laws battle smut

BOISE, Ida.—Two new anti-obscenity laws are aimed at drying up the supply of sexually explicit material in the state. The laws provide criminal penalties for distribution, sale and conspiracy to sell obscene material and make provisions for closing businesses which primarily sell obscene material.

Okays 'death with dignity'

VATICAN CITY—Franciscan Father Gino Concetti, a Vatican theologian who five months ago said Karen Quinlan should be kept alive, now admits that in some similar cases "death with dignity" could be permitted. Father Concetti said last week that it is the duty of doctors to make decisions based on "right conscience" in cases involving the incurably ill.



TO PRAY AT WESTMINSTER—Benedictine Abbot Basil Hume will be installed as archbishop of Westminster, England, March 25, the Feast of the Annunciation. The archbishop-elect has accepted an invitation to participate in vespers at the famed Anglical Westminster Abbey. It will be the first time in 400 years that Latin vespers will be heard in the abbey.—NC photo



'T' PARTY—Jesuit Father Robert F. Drinan [D-Mass.] was the hit of the party when he showed up wearing a T-shirt supporting the proposed Massachusetts Equal Rights Amendment. The party was a fund-raising event for the bipartisan National Women's Political Caucus in Washington.

Blessed Ogilvie nearly saint

GLASGOW, Scotland—John Fagan, a Scotsman whose cure from terminal cancer has been certified by the Vatican as a miracle, was recently introduced to the press here. His cure is the third miracle attributed to Blessed John Ogilvie, a 17th-century Scottish martyr, and it paves the way for Blessed Ogilvie's canonization in Rome, perhaps later this year.

Briefly...

NOTRE DAME, Ind.—Isabel Charles, appointed dean of College of Arts and Letters, is first woman dean at University of Notre Dame.

WASHINGTON—Msgr. Clemente Faccani, Vatican diplomat, named special assistant to the U.S. apostolic delegation.

EVANSVILLE, Ind.—Father Clark Fiel[illegible] diocesan priest, will run for election to U.S. House of Representatives.

NEW YORK—Catholic Medical Missions Board shipped $5 million worth of medicines and supplies to foreign missions in 1975.

SEATTLE, Wash.—Seattle University to offer nine-month professional training program on team ministry in September.

HARRISBURG, Pa.—During April the William Penn museum here will feature a display on the state's Catholic history.

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Side & Band No.	Liturgical Calendar Occasion	Chant Type (& Mode)
5	After Epiphany: 2nd Sunday	Offertory (1)
6	"	Communion (6)
3, 1	Sexagesima Sunday	Introit (1)
2	"	Tract (8)
3	Lent: 2nd Sunday	Communion (5)
4	Palm Sunday	Offertory (8)
5	Maundy Thursday	Gradual (5)
6	"	Offertory (2)
4, 1	Easter Sunday	Introit (4)
2	"	Gradual (2)
3	"	Alleluia (7)
4	"	Sequence (1)
5	"	Offertory (4)
6	"	Communion (6)
7	Easter Season: Sunday at Compline	Antiphon (6)
5, 1	Ascension	Introit (7)
2	"	Offertory (1)
3	Pentecost Sunday	Introit (8)
4	"	Sequence (1)
5	Corpus Christi Day	Communion (7)
6	Feast of the Immaculate Conception (8 December)	Introit (3)
6, 1	Feast of Christ the King	Introit (3)
2	"	Communion (6)
3	All Saints Day (1 November)	Introit (1)
4	Common of Two or more Martyrs: 3rd Mass	Offertory (1)
5	All Saints Day	Communion (1)
6	All Souls Day (2 November): 2nd Mass	Introit (6)
7	Burial Service	Antiphon (7)

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America's Catholic heritage

Emergence of education, laity

By Msgr. Francis J. Weber

Upon his return to Baltimore from Rome, the newly-invested Cardinal Gibbons was welcomed by a magnificent demonstration in which the whole nation participated, and he was beset by his first grave problem, internal disharmony on the question of Catholic education.

Discussion on this controversy should be preceded by a word on the most ambitious educational undertaking yet made by the American hierarchy, founding The Catholic University of America. The establishment of a central institution for higher learning had been seriously broached as far back as 1866, in the Second Plenary Council of Baltimore, but definitive action was not taken until the next council in 1884.

NO UNDERTAKING was more bitterly opposed. Even the site of the university was disputed and not without cause. Happily the project was carried through and classes were inaugurated in Washington, D.C., November, 1889.

The nation's bishops also longed for a parochial school system. Institutions with Catholic teachers on a par with state schools had been the ideal since the establishment of the hierarchy in 1790.

In 1829, the First Provincial Council of Baltimore set down directives which have been in vogue ever since. But it was only the Third Plenary Council that explicitly directed that a parochial school was to be set up in every parish within two years saying:

"NO PARISH IS complete until it has schools adequate to the needs of the children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied."

In some areas compromises were arranged with state educational authorities. One such compromise, championed by Archbishop John Ireland of St. Paul, was the so-called Faribault Plan. Catholic schools were rented to the local government, which in turn, hired Catholic teachers, usually Religious to staff the institution.

The Faribault Plan allowed a specified number of hours each week for religious instruction after the conclusion of the normal day's activities. This plan precipitated the celebrated school controversy of 1891-1892. The case was widely discussed and finally referred to Rome, where the Sacred Congregation of Propagation of the Faith backed the plan.

ALTHOUGH THE Roman decision gave Archbishop Ireland and his sympathizers a victory, the uproar caused in its connection brought about the discontinuance of the plan shortly thereafter. But controversy strengthened the bishops in their determination for Catholic elementary schools, revealing, as it did, the need of a unified approach on the matter.

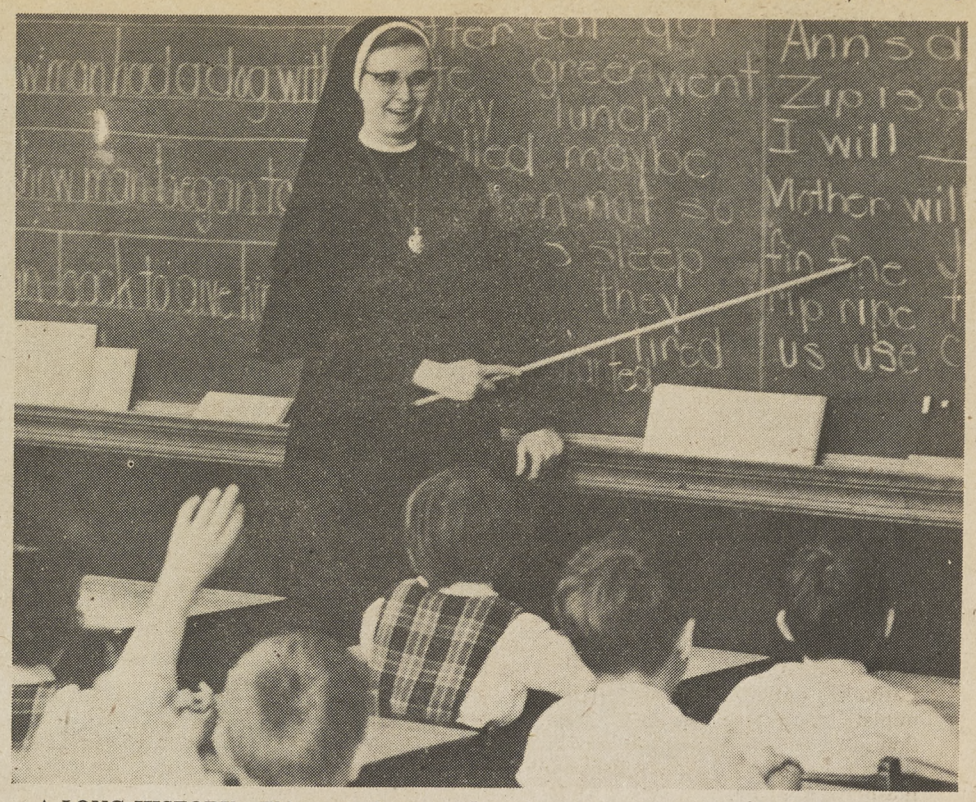
Recognition of Laity

The year 1889 witnessed the first Catholic Lay Congress which convened at Baltimore in November. The success of the congress worried more conservative members of the hierarchy who felt that it overly stressed the layman's role in the Church's administration.

At the close of the congress, though, Archbishop Ireland enthusiastically welcomed the cooperation of the delegates in the work of furthering Catholic aims:

"NOW, DO NOT go back to sleep and slumber, as in the past—go back to work. Go back inspired, go back true Catholics and live like Catholics, and God will bless you. For my part I am overjoyed to see so many laymen, overjoyed to listen to such magnificent discourses and such grand papers, and to have realized that there is among our Catholics in America so much talent, so much strong faith.

"As one of your bishops, I am ashamed of myself that I was not conscious before this of the power existing in the midst of the laity, and that I have not done anything to bring it out. But one thing I will do, with God's help. In the future I shall do all I can to bring out this power. I assure you, in the name of the bishops and priests, that we will lead, but I shall be very glad to see you get ahead of us in something. May God bless you and aid you in your work," he said.



A LONG HISTORY—This typical scene of an American parochial school class is the product of a parochial school system which dates back to the early 1800s. This week in SC's Bicentennial series, "America's Catholic heritage", Father Francis Weber tells of the emergence of the system, with the first directives issued in 1829 by the First Provincial Council of Baltimore. However, he writes, "it was only the Third Plenary Council [in 1884] that explicitly directed that a parochial school was to be set up in every parish within two years."—NC photo

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'ANNIE AND FRANK'—Carmel Quirk portrays Annie Oakley and Sal Agostino plays Frank Butler in the San Diego Consortium Schools production of the musical "Annie Get Your Gun". St. Augustine, Rosary and Our Lady of Peace high schools will present the musical in Saints gym, April 1-4 at 7:30 p.m. Ticket information: 297-2266, 282-2184 or 283-5588. See feature on page 13.—SC photo

Sea World sets Catholic School Days

Sea World aquatic park, San Diego, is offering discount prices to Catholic students and their families during Catholic School Days April 10-25.

The discount, which can be obtained by clipping the coupon in the Sea World ad to run in the **Southern Cross** April 8 and 15, will admit adults for $3.75 and children, ages four through 12, for $2.25, a $6.25 and $3.75 value.

ONE COUPON is good for the entire family and includes one free ride per person.

The grand opening of Cap'n Kid's World will be held in conjunction with Catholic School Days. The new attraction features a two-acre playground with 25 different adventures for children four to 14.

SEA WORLD features six shows, which include Shamu the killer whale, a dolphin "olympics" show, a water fantasy utilizing dancing fountains, an underwater ballet with sea maidens, dolphins and sea lions, a seal and penguin circus and a pearl diving show. Each event is presented in continuous showings throughout the day.

The 80-acre park in Mission Bay offers visitors a touch-feel-learn experience. Friendly walruses, dolphins and seals can be fed and petted.

Show notes...

"The Little Foxes", drama about inner family conflicts caused by greed, performed by University High School Jesters, 8 p.m. March 25-28, UniHi gym auditorium. Spaghetti dinner precedes March 26 show. $2 adults, $1.50 students; for dinner-show $5 adults, $3 children. 298-8277.

"Stabat Mater," by Giovanni Pergolesi; vocal and instrumental program at St. Brigid's, Pacific Beach, San Diego, March 28, 4 p.m. Details: 488-2875.

Concert at Immaculata chapel, USD campus, by La Jolla Civic-University Symphony and Chorus, works of Bach, Williams, Verdi, 8 p.m. April 4, $3.50, adults, $1 students. Reserved tickets by mailing self-addressed stamped envelope to Immaculata, Alcala Park, San Diego, CA 92110.

On the screens

From Catholic Film Newsletter

THE MAN IN THE GLASS BOOTH—A Jewish survivor of the Nazi camps, Arthur Goldman is now a wealthy businessman living in a New York penthouse. Suddenly he finds himself on trial in Jerusalem, arrested as Colonel Dorff, commandant of a concentration camp.

There is much wrong, here, esthetically and intellectually, with Christ imagery that serious Christians and Jews are likely to find either absurd or offensive. Too, the acting, except for Maximillian Schell as Goldman, is uneven.

However, the film is powerful in its study of Goldman's motivation and by its proposal that we are all guilty just as we are all victims. Ultimately, Goldman's response to the dreadful enormity of the Holocaust is more humane than the rational acceptance becoming more pervasive with each passing decade. **For Adults.**

TV MOVIES include **The Lords of Flatbush** (March 26, ABC, 9 p.m.)—tough kids come of age in Brooklyn in the '50s. More substance than most of the other nostalgia films delivered in 1974. **For adults.**

Hickey and Boggs (March 27, NBC, 9 p.m.)—Bill Cosby and Robert Culp as two Los Angeles private detectives—routine and rather violent. **For adults, with reservations.**

The Valachi Papers (March 28, ABC, 9 p.m.)—standard Hollywood crime fare in this story of a Mafia thug who turns informer (Charles Bronson). **For adults, with reservations.**

A look at books

LIVING THE EUCHARISTIC MYSTERY by Father Ernest Lussier, SSS. NY, Alba House. 208 pages, $5.95.

Thirty-one theological meditations or investigations of the Eucharist comprise Father Lussier's latest work. They have resulted from thorough study and a deep, lively faith.

Some chapters look at the scriptural foundation of eucharistic piety and others consider the documents of the Council and Pope Paul. There are many ways that Christ is present to his Church, "but the heart of it all is his substantial, personal and permanent presence under the eucharistic species."

This is solid spiritual reading that can be highly recommended to all serious readers.

THE MASS by Father Josef Jungmann, SJ. Collegeville, MN, The Liturgical Press. 324 pages, $9.95.

Generations of priests grew up on what is now a classic, **The Mass of the Roman Rite** by Father Jungmann. He died last year at 87, just after finishing this.

Fittingly, it is on the Mass. It is an historical, theological and pastoral survey of the subject. The historical summary is fascinating throughout the eight chapters of Part One.

Other chapters do an equally fine job on the theology of the eucharistic sacrifice, and the spiritual and pastoral aspects of the Mass. Priests and laity alike should enjoy this excellent volume.

Father Charles Dollen

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Southern Cross is pleased to tell readers of a four-album set of stereo records, **A Treasury of Gregorian Chants,** which is now available for a limited time at $19.95 including postage and handling.

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A record of this nature is especially appropriate now that Pope Paul has called for the renewed use of Latin in the liturgy. The booklet **Jubilate Deo** (a collection of Latin hymns) was sent out "as a personal gift from the Holy Father" to the bishops of the world, according to a covering letter from the Vatican's Congregation for Divine Worship.

Pope Paul "expressed the wish that Catholics of all nationalities should know some Latin chants for the Mass, for example, the **Gloria, Credo, Sanctus, Pater Noster,** and **Agnus Dei**. . . . The use of Latin and Gregorian chant will serve to underline the unity of the Christian people in a particular way, and in a way that seems quite reasonable. . . ," the letter said.

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